A DAYLY Kimbell

EXERCISE

OF THE

DEVOUT

Christian.

CONTAINING

Several most pithy Practises of Piety;

In order to

LIVE HOLILY

AND

DYE HAPPILY.

Published by T. V. *Monk, of the holy Order of St.* BENEDICT.

The fourth Edition, digested into better Order, with many material Additions, and Alterations.

Printed *Anno Dom.* 1685.

Superiorum permissu.

To the Honourable

HENRY TITCHBOURN

BARONET.

Honoured Sir,

WHat the Macedonians *said long since*; (*when after the death of King* Philip, *they saw his Son* Alexander, *succeeding no less to his Father's Virtue and Valour, than to his Crown and Kingdom*;) That their Nation had lost nothing but the Body, not the Bravery of their Prince, nor chang'd its Monarch, but only the Man, (as Justin *expresses it*:) *The antient Family of the* Titchbourns (*which hath continued successively famous in this Country, since the first coming in of the* Saxons) *may truly say at this present by a particular providence of Heaven*; *which depriving it of its worthy Sir* Richard, *hath supplyed his place with a Sir* Henry (*your no less worthy Self*:) *who succeed*

ceeding as well to your Parents Virtue, as to his Estate and Title; give us all, a most just and joyful occasion to confess, that we have thereby suffer'd no notable change or detriment: since the same Spirit of Prudence and Discretion, which appear'd in the Predecessor, continues in the conduct and comportment of the Successor. And surely, they who have at any time been present, (And who would not wish to be present at so signal a Ceremony? Which I here mention amongst the many Examples of the Fathers and Sons paralell'd conformity, to eternize the deserved memory of so heroick a Charity:) at the great Dole, freely given to all far and near Comers, and annually distributed upon the 25 of March, (as a Memorandum, I doubt not, of the Celestial bounty) upon that Day, in which the greatest Dole that e're was given, (the Bread, I mean, which Angels feed on) was bestow'd from above on starv'd mankind; cannot but admiringly behold so exact a correspondency of Order, of Gravity, of Government, between him who formerly perform'd this pious action, and your Self, who now prosecutes it; as that the charge appears in nothing, but in the Person, and the difference is only distinguishable by the Countenance. This little I have said, (and more I dare not, dreading the offence of your Modesty) is chiefly in relation to God's Praise and

and Honor, who is the bountiful Author and Bestower of all good Gifts and Blessings: For I well know, That your solid Humility suffers you not to Attribute to your self more of all the high Favours which Nature and Heaven have liberally heap'd upon you, than the bare obligation, which is thereby increased, of corresponding more diligently to your Duty, and, should I go about to give you the least share of the Glory, I should at once injure the divine Grace, and your Virtue. Wherefore to avoid the Censure of Indiscretion, and the Suspition of Flattery; and lest I should provoke you to indignation, upon pretence of seeking to please you; and finally, fearing, that instead of offering you a Present, I might prepare for you a kind of Punishment: I will spare the labour of running farther into the large field of your Praises (which I plainly foresee would prove as irksome to your moderation and temper, as it is unsuitable to my custome and profession; and which indeed you would more unwillingly permit, than I could easily perform:) Contenting my self only to mention what I cannot well smother up in silence, as directly conducing to the design of this Dedication; which is, That the consideration of your practice of Piety to God, and sincere Devotion to the Sacred Virgin-Mother, hath caus'd me to fix my eyes upon your worthy Person, as seeming most

proper to patronize this ſmall product of my pen, containing a Daily Exerciſe for all pious Chriſtians, (in order to a holy Life, and a happy Death;) both in regard of the ſympathy between its Precepts and your Practice; and alſo in hopes, that your propos'd Example, may prove to others a powerful Motive of borrowing your imitation. Nor will I doubt of your favourable acceptance of theſe well meant endeavours: ſince what is defective in the manner and faſhion, is abundantly ſupplied by the price and value of the Matter, by the profit and neceſſity of the Subject, and by the hearty and unfeigned affections of the Offerer; who ceaſes not dayly to ſollicite the divine Goodneſs, that after a long continued Holy Life, *you may finally arrive at a* Happy Death, *which will be infallibly follow'd with the reward of an eternal* Crown of Glory *and Immortality.*

Honoured Sir,
Your moſt humble Orator,

T. V.

An

An ADVERTISEMENT.
To the
PIOUS READER.

THe good ſucceſs of the three former Editions of this dayly Exerciſe, hath given encouragement to this Fourth. In which (by good advice,) there are ſome Additions, ſome Defalkations, ſome Alterations.

The Additions are, The Calendar of the Chief of our Engliſh, Britiſh, Iriſh, and Scottiſh Saints, for each day in the year, with the time of their Deaths. The Exhortation to all pious Chriſtians, which is in the beginning of the Book; and Several Prayers in the 14th Paragraf.

The Defalkations are, The ſeven Penitential Pſalms Paraphras'd; which, (although they contain moſt pithy Acts of Devotion, and eſpecially of Contrition, yet thoſe being ſupplyed by many ſuch Acts throughout the whole work) it was judg'd fit to omit; as alſo, the ſeveral unneceſſary Examinations of the Conſcience, and ſome other few Superfluities; leſt this intented Pocket-Book ſhould have ſwell'd to an over-big Bulk.

The Alterations, are chiefly of the You into Thou, *in our addreſſes to the Divine Majeſty: For notwithſtanding, that other Nations generally make uſe of that ſweeter and ſmoother manner of expreſſing themſelves in Prayer; yet I durſt not introduce it into our Language, for fear of incurring the Cenſure of Novelty or Singularity.*

What elſe is diverſified, either in the Manner, or in the Matter, will obviouſly appear to the devout Peruſer; to whoſe Prayers the Compiler humbly commends himſelf.

The Roman Calendar.

Containing the

Festival, Fasting, and Saints Days;

according to the most authentick Practises, and last Instructions: With the Time in which the Saints dyed.

January.

Hath Days	31	Sun Rises	1. Day at 8. 2. min.
Fasting Days	0		15. Day at 7. 44. m.
Festival Days	2		31. at 7. 18. m.

Roman.		
1	♃	*The Circumcision of our Lord* Jesus Christ. (call'd New-Years-Day, *Luke* 2.)
2	♄	The *Octave* of S. Stephen.
3	♂	The *Octave* of S. John.
4	☉	The *Octave* of the Holy Innocents
5	♀	The Vigil of the Epiphany: with a Comem. of S. Telesphorus, Pope and Mart. 154
6	☿	*The Epiphany of our Lord.* Or the Solemnity in memory of Christ's Apparition and Manifestation to the Gentiles, *Mat.* 2.
7	☽	Of the *Octave* of the Epiphany.
8	♃	Of the *Octave*
9	♄	Of the *Octave*
10	♂	Of the *Octave*
11	☉	Of the *Octave*. With a Comem. of Hyginius, Pope and Mart. 144.

Of

The Englisſh Calendar.

CONTAINING

The Names of the chief Saints of the three Nations, for every Day in the Year: With the time in which they dyed.

January.

Engliſh.

1 Eluan Biſhop, and Midwin Confeſ. Noble Britains in the time of King Lucius, 198
2 A Thouſand holy Martyrs, the Diſciples of St. Amphibalus, at Lichfield, 304
3 Fintanus, Abbot of Dunblesk in Irel. Con. 680
4 Melorus, a young Britiſh Prince Mart. 411
5 Edward, *King, commonly call'd the Confeſſor*, 1066. Canoniz'd by Alex. 3. and this day appointed to be kept Holy by Innocent 4.
6 Peter, the firſt Ab. of Cant. Con. 607
7 Cedda, (Bro. to S. Chad,) ſecond Biſh. of Lond. Con. 664.
8 Wulfine, Biſh. of Sherburn. Con. 958
9 Brithward, Arch-B. of Cant. Con. 730
10 Adrian, Abbot of Cant. Con. 708
11 Egwin, third Biſh. of Worceſter, Con. 716

Engliſh.

Roman.

12 ℓ Of the *Octave*

13 f The *Octave* Day of the Epiphany

14 g *Hilarius*, B. of Poictiers in France, Con. 348. with a Com. of S. Felix Pr. and Mar. 280.

15 A Paul, the first Hermit in Egypt, Con. 308. And *Maurus*, Ab. & Con. (one of S. Benedicts first Disciples) who died in Fran. 583.

16 b Marcellus, Pope and Mart. 309.

17 c *Antony*, Ab. Hermit in Egypt, Con. 330.

18 d The Chair of S. *Peter* at Rome, in memory of the Translation of his Seat from Antioch to Rome, about the y. 40. With a Com. of St. Prisca, Virg. Mart. of 13. y. old. 269

19 e Marius and Martha, Husband and Wife, with their Children Audiface and Abacum 45.

20 f *Fabian*, Pope and Mart. 251. And *Sebastian* Martyr. 284

21 g Agnes, a Noble Virgin. Martyr, of 13 years old. 304

22 A *Vincent* Deacon, Mart. in Spain. 300. And Anastasius a Persian Monk and Mart. 617

23 b Emerentiana Vir. Mart. comp. of S. Agnes. 304

24 c Timothy, Bish. of Ephesus, Mart. 50

25 d The Conversion of S. *Paul* the Apost. 2 years after our Saviours Ascension. *Act.* 9. 20.

26 e Policarp, Bish. of Smirna, Mart. 150

27 f *John Chrysostom*, B. of Constant. D. Con. 400

28 g Agnes the 2*d*. time. Or a com. of her appearing to her Par. on the 8. day after her Bur.

29 A

30 b Martina, Virg. Mart. at Rome. 233.

31 c

Fe-

English.

12 *Bennet*, ſurnamed Biſcop, Ab. of Wire, Conf. St. Beda's Maſter. 660
13 Kentigern, Biſh. of Glaſco, Con. 596
14 Maura and Brigida, Siſter-Virg. Mart. 540
15 Ita, or Mida, Virg. Abbeſs of Kilkenny. 569
16 Henry, Hermit in the Iſland Cocket, Con. 1120
17 Caradock, Hermit in Wales, Con. 1124
18 Deicola, Ab. of Luthra in Burgundy, Con. 591
19 *Wolſtan*, Biſh. of Worceſter, Con. 1095
20 Richard of Hampool, Hermit, Con. 1349.
21 Malcallanus, Abbot of S. Michael in Lorain. Con. 978.
22 Maimbodus, Martyr in Burgundy 900
23 Theorithgith, Virg. of Barking, 678
24 Cadock, Ab. of Lancaruan. Con. 570
25 Paul, the Diſc. of S. Patrick. Herm. Con. 450
26 Bathildis, Queen of France, Foundreſs and Abbeſs of Chelles. 669
27 Algina, Virg. Abbeſs of Shaftsbury. 880
28 Sexulph, Biſh. of Lichfield, Con. 700
29 Gildas the Elder, Albanius, Ab. Con. 512.
30 Gildas the Younger, Sapiens, Badon. 570
31 Wilgis, Father to S. Willibrord, Ab. Con. 736

Hath Days 28
Fasting Days 2
Festival Days 2
} Sun Rises { 1. Day at 7. 17. m. 15. Day at 6. 54. m. last Day at 6. 16. m.

1	d	Ignatius, B. of Antioch, Mart. 110. And the Vigil of the Purification. *Fast.*
2	e	*The Purification of the Bl. V.* Mary, call'd *Candle-Mass Day.* Luk. 2.
3	f	Blasius, B. of Sebaste. in Armen. Mart. 286
4	g	
5	A	Agatha, Virg. Mart. at Catana in Sicily. 253
6	b	Dorothy, V. Mart at Cæsarea in Cappad. 280
7	c	Romualdus, Ab. Con. Institutor of the Monks of Camaldula. 1007
8	d	
9	e	Apolonia, Virg. Mart. of Alexandria, 247
10	f	*Scholastica*, Virg. Sister to S. Benedict. 535
11	g	
12	A	
13	b	
14	c	Valentin, Priest, Mart. at Rome, 270
15	d	Faustinus and Jovita, Mart. at Brixia, 122
16	e	
17	f	
18	g	Simeon, B. of Jerusalem, Mart. crucified in the 120 y. of his age, and of Christ, 109
19	A	
20	b	
21	c	
22	d	The Chair of S. *Peter* at Antioch, in memory of his first fixing there, in the year 39
23	e	The *Vigil* of St. Matthias, the Apost. *Fast*
24	f	*Matthias, Apost.* Mart. substituted instead of Judas the Traytor, 74

Englisſh.

1 *Brigit*, Virgin of Kildare in Ireland, Thaumaturga, or the worker of Wonder, 523
2 Laurence, Arch-B. of Cant. Con. 619
3 *Wereburga*, Virg. Abbeſs of Trent, &c. and Patroneſs of Weſt-Cheſter, 676
4 Gilbert of Sempringham, Con. Inſtitutor of the Gilbertin Monks. 1190
5 Indractus and his Comp. Martyrs, 678
6 Inas, K. of the Weſt-Sax. Monk, Con. 727
7 Augulus, Biſh. of London, Mart. 305
8 Elfleda, V. Abbeſs of Strenſhail, 714
9 Thelian, B. of Landaff, Con. 563
10 Trumwin, B. of the Picts, Con. 700
11 Cedmon, ſurnamed Simplex, Lay-brother of Strenſhal, Con. 670
12 Edilwald, Monk, Hermit, Con. 700
13 Ermenilda, Queen, Abbeſs of Ely, 685
14 Fechinus, Ab. of Fovar in Irel. Con. 664
15 Sigfride, Biſh. of Vexion, Con. Apoſt. of the Goths. 1001
16 Oſwy, King of Northumb. Con. 670
17 Finan. B. of Lind. Apoſt. of the Merc. Con. 660
18 Ethelſtan, Biſh. of Hereford, Con. 1056
19 Acca, Biſh. of Hexam, Con. 740
20 Ulrick, Hermit at Haſleberry, Con. 1154
21 Cymbert, Biſh. in the Iſle of Wight, Con. 730
22 Ethnea and Fidelmia, Virgin-Siſt. in Irel. 432
23 Milburga, Virg. Abbeſs of Wenlock, 664
24 *Ethelbert*, firſt Chriſtian K. of Kent, Con. 616

Furſeus

25 g
26 A
27 b
28 c

March.

Hath Days 31 }
Fasting Days 1 } Sun Rises { 1. Day at 6. 24. min.
Festivals Days 2 } { 15. Day at 5. 52. m.
{ last Day at 5. 24. m.

1 d
2 e
3 f
4 g Casimir, Con. Son to Casimir, K. of Poland 1489, with a Com. of Lucius, Po. Mar. 257
5 A
6 b
7 c *Thomas* of Aquin. Doct. Con. 1274
8 d
9 e Forty Martyrs, Soldiers in Cappadocia, 313
10 f *The Spring Equinoctial.*
11 g
12 A *Gregory*, Sirnamed the Great, Doct. Con. the Apost. of England, 604
13 b
14 c After this Day, Lent cannot begin.
15 d
16 e
17 f
18 g
19 A *Joseph of Nazareth*, Bride-groom of the B. V. Mary, & reputed Father of Jesus. *Mat.* 1.

Joachim,

25 *Furseus*, an Irish Kings Son, Ab. Con. 650
26 Milwida (Milgitha) V. Dau. to K. Merwald. 676
27 Eluius, B. of Menevia, in the primitive times of the British Church, 450
28 Oswald, Bishop of York, Con. 992

March.

1 *David*, B. of Menevia (now call'd St. Davids) Con. 592
2 *Chad*, B. of the Mercians, at Lich-field, Con. 670
3 Winwalock (Wenlock) Ab. of Tauracum in little Britany, Con 460
4 Owen, Con. a Monk of Lichfield, 670

5 Piran. Bish. of Sagire in Irel. and afterwards Hermit in Cornwal, 460
6 Fridolin, Ab. of Secking in lower Ger. Con. 564
7 Esterwin, Ab. of S. Paul, at Wyremouth. Con. 686
8 Felix, B. Con Apost. of the East-Ang. 650
9 Alured, Ab. of Ridale, Con 1166
10 Himelin. Herm. Con. at Vissenakin in Brab. 760
11 Lietphard, B. of Cant. Mart. at Cambray, 650
12 Brian, a K. in Ireland, Mart. 600

13 Cungarus, Herm. Con. at Cungersb. in Som. 711
14 Ceoluph, K. of North. Monk. Con. 735
15 Aristobulus, Bish. Mart. sent by St. Peter into Britany. 98
16 Adaman, Con. at Coldingham, 680
17 *Patrick*, the Great, B. Con. Apost. of Irel. 472
18 *Edward*, K. of the West-Sax. Mart 978
19 Alkmund, Mart. buried at Derby, 800

Cuthbert,

Roman.		March.
20	b	Joachim, Con. Father of the Bl. Virg. Mary.
21	c	*Benedict* the Great, Ab. Con. and Patriarck of Monks in the Western Church, 542
22	d	
23	e	
24	f	The *Vigil* of the Annunciation, *Fast*, unless it falls in the Paschal time.
25	g	*The Annunciation of the B. V. Mary*; when the Arch-Angel Gabriel brought her the happy tidings of Christ's Incarnation, *Lu.* 1.
26	A	
27	b	
28	c	
29	d	
30	e	
31	f	

April.

Hath Days	30	Sun Rises	1. Day at 5. 20. min.
Fasting Days	0		15. Day at 4. 51. m.
Festivals Days	2		last Day at 4. 26. m.

1	g	
2	A	Francis of Paula, Con. Institutor of the Order of Minims, 1507
3	b	
4	c	
5	d	
6	e	
7	f	
8	g	
9	A	
10	b	
11	c	Leo. I. Pope, Con. surnamed the Great, 461
12	d	

Her-

20 *Cuthbert*, B. of Lindisfarn, Herm. Con. 687
21 Herebert, Prieſt, Monk, Herm. Con. 687

22 Hamund, Biſh of Sherburn, Mart. 872
23 Finguar, with his Siſter Piala, and 777 Compa. Martyrs in Cornwall, 450
24 Lanfrank, Arch-B. of Cant. Con. 1089.

25 William, a Child, Martyred at Norwich, 1146

26 Alfwold, Biſh. of Sherburn, Con. 998.
27 Rupert, Biſh. of Saltzburg in Germ. Con. 623
28 Albert, Arch-B. of Caſſel in Irel. Con. 750
29 Gelaſius, Arch-B. of Armagh in Irel. Con. 1174
30 Patton. 2*d*. B. of Werda in Weſtphal. Con. 760
31 Adrian and Cadoc, Prieſts, Confeſſors; and the Apoſtles of the Morins, at Pontois, 640

April.

1 Agilbert, Biſh. of the Weſt-Sax. and afterwards of Paris, 665
2 Ebba, the Younger, Abbeſs of Coldingham, Mar. with her Compan. 880
3 Richard, B. of Chicheſter, Con. 1253
4 Gundley, King, Hermit, Con. 550
5 Aſſer, Biſh. of Sherburn, Con. 883
6 Elſtan, B. of Wilton, Con. 980
7 Bernacus, Abbot and Con. in Wales, 500
8 Lethardus, B. and Con. 597
9 Giſla and Rictrude, Virgins, Nuns in Kent, 770
10 Paternus, Monk of Paderborn in Germ. 1058
11 *Guthlake*, the famous Herm. of Croyl. Con. 714
12 Mechtild, Virg. of Alexion in France, 1269

Roman. April.

13 ℓ Hermenegildus, Mart. Son of Leovigildus K. of the Goths, 604
14 ℭ Tiburtius, Valerianus, and Maximus, Mar. 225
15 ℊ
16 ♃
17 ♄ Anicetus, Pope and Mart. 175
18 ℂ
19 ⅆ
20 ℯ
21 ℱ
22 ℊ Soterus and Caius, Popes. Martyrs: the firſt at Rome, 179. the ſecond 296
23 ♃ *George*, Mart. in Capadocia, 282, the General Patron of the Engliſh Nation.
24 ♄
25 ℂ *Mark*, the Evangel. at Alexandria, Mart. 64 Upon this Day are ſaid the Great Litanies; and Abſtinence from Fleſh.
26 ⅆ Cletus and Marcellus Popes, and Mart. the firſt at Rome, 93. the 2*d* 304
27 ℯ
28 ℱ Vitalis, Martyr, at Ravenna, under Nero, 51
29 ℊ Peter, Mart. ſlain by the Hereticks, 1252
30 ♃ Catherine of Siena, Virgin. 1380

May.

Hath Days 31 } Sun Riſes { 1. Day at 4. 23. m.
Faſting Days 0 } { 15. Day at 4. 50. m.
Feſtival Days 1 } { laſt Day at 3. 50. m.

1 ℯ Philip and Jacob, Apoſtles: the firſt ſtoned to Death, 54. the ſecond named our Lord Brother; and James the Leſſer, was the 1. B. of Jeruſa. where he was Mart. in the y. 63
2 ℱ Athanatius, B. of Alexan. a glorious Con. 377

13 Elfleda, Widow at Glaſtonbury 947

14 Ethelwolph, K. of the Weſt-Sax. Con. 857
15 Paternus, B. Con. in Wales, contemp. with S. David and S. Thelian. 560
16 Maxentia, Virg. Mart. at Beauvais in France
17 Stephen, ſurn. Harding, Ab. Con. of Ciſter. 1118
18 Erardus, Biſh. of Ratisbonne, Con. 750
19 Elphegus, Arch-B. of Canter. Mart. 1012
20 Cedwall, King, of the Weſt-Sax. Con. 689
21 *Anſelm*, Arch B. of Canterb. Con. 1109
22 Briſtan, B. of Wincheſter, Con. 944

23 Etheldred, K. of the Weſt-Sax. Mart. 872

24 Mellitus, firſt B. of London, after the Converſion; and from thence Arch-B. of Cant. 626
25 Egbert, Abbot in Scotland, Con. 730

26 Leofrick, firſt B. of Exceſter, Con. 1073

27 Walburga, Virg. Abbeſs of Heydenham in Bavaria 776
28 Juo, Biſh. and Con. at St. Ives in Huntingdonſhire, 600
29 Paul, B. of Leon, in lit. Britany, Con. 675
30 *Erconwald*, B. of London, Con. 675.

May.

1 Aſaph, Biſh. of the place, ſo named from him in North-Wales, where he dyed, 596.

2 Ultan, Ab. of Foſſis, Bro. to S. Furſey and S. Foillan, Con. 660

3 d *The invention* (or finding) *of the Cross*, by Helena the Mother of Constantine, 326
4 e Monica, Widow, Mother of S. Augustin, 389
5 f
6 g *John* at Port-Latin. A solemnity in mem. of the mirac. deliv. of S. John the Evangelist, out of the Tub of boyling Oyl, 83
7 A Stanislaus, B. of Cracovia in Pol. Mart. 1079
8 b The Apparition of S. *Michael* the Arch-Ang. upon the Mount Garganus in Apulia, 495
9 c Gregory, B. of Nazian, Doc. Con. 389
10 d Gardianus and Epimachus, Martyrs, 366
11 e
12 f Nereus and Achilleus, Bro. Mart. Domitilla, V. Mart. 92. Pancratius 14 y. old, Mart. 287
13 g
14 A Boniface, Mart. at Tharsis in Cilicia, 290
15 b
16 c Ubaldus, B. of Eugubium in Umbria, Con. 1268
17 d
18 e
19 f Prudentiana, Virg. (Daugh. of Pudens) 161
20 g
21 A
22 b
23 c
24 d
25 e Urbanus the first Pope and Mart. 233
26 f Eleutherius, Pope, Mart. 194. This P. sent Fugatius and Damian, to convert K. Lucius.
27 g John, the first Pope and Mart. 526
28 A
29 b
30 c Felix, the first Pope and Mart. 275
31 d Petronilla, Virg. Daughter of S. Peter, 35

3 Walter, Ab. of Melroſe, Con. 1100

4 Ethelred, King of Mercia, afterwards Monk and Abbot of Bardney, Con. 716

5 Richard, King, Con. died at Luca in Italy, 750
6 Edbert, B. of Lindsfarn. Con. 698

7 John, Arch-B. of York, Con. ſurn. of Beverly, 721
8 Wire, Con. 731. His Body is at Maſtricht in Brabant
9 Beatus, Con. Apoſtle of Switzerland, 111
10 Henry, B. of Upraill, the Ap. of Finland, M. 1151
11 Fremund, Son to K. Offa, Mart. 866
12 Remigius, B. of Lincoln, Con. 1091

13 Merwina, Virg. Abbeſs of Ely, 980
14 Editha El. Virg Ab. of Poleſworth in Warwi. 980
15 Dympna, Virg. Mart. in Brabant, 600
16 Symon, ſurnamed Stock, Con. Carmelit. who dyed at Burdeaux, 1265
17 Carantocus, (Cernac,) Con. in Wales, 432
18 Sewall, Arch-B. of York, Con. 1258
19 Dunſtan, Arch-B. of Canter. Con. 988
20 Ethelbert, K. of the Eaſt-Ang. mart. 793
21 *Godrick*, Hermit and Con. 1170
22 Conſtantine the Great, Emperor, Con. 348
23 William, martyred at Rocheſter, 1160.
24 Robert, B. of Hereford, Con. 1148
25 *Aldelm*, B. of Sherburn, Con. 709
26 *Auguſtin*, firſt Arch-B. of Cant. Apoſtle of Eng. Con. 690
27 *Beda*, ſurnam'd Venerable, Prieſt, Mo. Con. 736
28 Theocus, Hermit at Teuksbury, Con. 720
29 Ergontha, Virg. Abbeſs of Farcmonſtir, 660
30 Hienna, (Heyna, Bega,) Virg. at Tadcaſt. 657
31 Guithelinus, Arch-B. of London, Con. 460

Hath Days 30 } Sun Rises { 1. Day at 3. 50. m.
Fastings Days 2 } { 15. Day at 3. 48. m.
Festival Days 2 { last Day at 3. 56. m.

1	f	
2	g	Marcellinus Priest, & Peter the Exorcist, Ma at Rome, 286. Erasmus B. at Formia.
3	A	
4	b	
5	c	
6	d	Norbert. the 15. B. of Magdeburg. Con. Fou of the Order of Premonstratensis, 1134
7	e	
8	f	
9	g	Primus & Felicianus Martyrs. 283
10	A	*The begin. of the Summer Quarter.*
11	b	*Barnabas Apostle*, Martyr'd in Cypres 50
12	c	Basilides, Cyrinus, Nabor, Nazar. Sold. M. 28
13	d	Antony of Padua, Con. 1231
14	e	Basil, the Great, B. of Cesarea, Doct. Con. 36
15	f	Vitus, Modestus, Crescentia, Mart. 283
16	g	
17	A	
18	b	Marcus & Marcellianus Brothers, Mart. 287
19	c	Gervasius & Protasius, Brothers, Mart. 171
20	d	Silverius, Pope, Mart. 540
21	e	
22	f	Paulinus B. of Nola in Campan. Con, 431
23	g	The *Vigil* of S. John Baptist. *Fast.*
24	A	*The Nativity of S. John Baptist.* Luke 1.
25	b	Of the *Octave* of S. John
26	c	John & Paul Br. M. 534 with a Com. of the Oct.
27	d	Of the *Octave*
28	e	Leo, 2d Pope, Con. 684 With a Com. of the *Octave*, and of the Vigil of S. Peter. *Fast.*
29	f	*Peter & Paul, Apostles*, and Mar. at Rome, 69
30	g	The Commemoration of S. Paul the Apostle.

1 Wiſtanus, Prince of Mercia, Mart. 549
2 Malcoln, 3*d*. King of *Scotland*, Con. 1092

3 Pega, Virg. Siſter of S. Guthlake, 720
4 Petrock, Ab. Con. at Padſtow in Cornw, 650
5 *Boniſ.* (al. Winfrid) 1. A. B. of Mentz, Ap. of Ger. Mart. with his Com. at Dockum in Friſland, 754
6 Gudwall, B. and Con. in North-Wales, 403

7 Robert, Ab. of Knaresburrow in York, Con. 1159
8 William, Arch-B. of York, Con. 1154
9 Columba, Ab. and Founder of Hoy, ſurna. Kille, or Celle, the Great Ap. of the Picts, Con. 596
10 Margaret, Q. of Scotland, 1092
11 Egbert, the 17. King of North. Monk, Con. 758
12 Cunera, Virg. Mart. one of the 11000 at Renen.
13 Odulphus, Prieſt, Con. at Eveſham, 840.
14 Brandan, Ab. Con. a famous Worker of Wond. 570
15 Eadburga, Virg. of Wilton, 960
16 Mayne, (Menus) Ab. Con. in Lit. Brit. 620
17 Botulph, Ab. Con. at Boſton in Linc. 680
18 Adolph, Bro. to Botulph, B of Utrecht, Con. 650
19 Burjene, Virg. in Cornwal, 630
20 The Tranſlat. of K. *Ed. Mart.* & of K. Oſwald, M.
21 Egelmond, Martyr in Holland, 720
22 *Alban. the Firſt Martyr* of Britany, 303
23 *Ediltrudis*, (*Etheldre. Audry*) Q. V. Ab. of Ely, 680
24 Bartlemew, Prieſt, Hermit, Con. 1100
25 *Amphibalus*, Mart St. Alban's Inſtructor, 304
26 Adelbert, Deacon, Con, at Egmont in Hol. 705
27 Sezinus, B. Con. Patron of Leon in L. Br. 529
28 Sethrida (Siſſetrude) V. Ab. of Farmonſt. 660

29 Iago, a Child, Crucified at Lincoln, 1255
30 Theodatus (Deuſdedit) A. B. of Cant. Con. 664

Hath Days 31 } Sun Rises { 1. Day at 3. 57. mi.
Fasting Days 1 } { 15. Day at 4. 14. m.
Festival Days 2 } { last Day at 4. 38. m.

1	g	The *Octave* Day of S. John Bap. with a Com. of the *Octave* of the Apostles.
2	A	*The Visitation of the B. V. Mary.* A Feast instituted by P. Urban, 6. 1385. With a Com. of S. Proces. & S. Martiui. Mart. at Rome, 53
3	b	Of the *Octave* of the Apostles
4	c	Of the *Octave* of the Apostles
5	d	Of the *Octave* of the Apostles
6	e	The *Octave* day of the Apostles
7	f	
8	g	
9	A	
10	b	Seven Brethren, Martyrs, the Sons of S. Felicitas, 136. And S. Rufina and Secunda, Sisters, Martyrs, 260
11	c	Pius, P. Mart. 153. *The Translat. of S. Benedict.*
12	d	Nabor & Felix, Mart. 380. With a Comem. of S. John Gualbert, Ab. of Passinian near Florence; Institut. of the Vallisambrosians, 1073
13	e	Anacletus, Pope, Mart. 5. after S. Peter, 112
		Bonaventura, B. of Albania, Doct. Con. 1273
14	f	with a Com. of S. Henry, I. Emp. Con. 1007
15	g	
16	A	
17	b	Alexius, Con. the Son of Euphemianus a Senator whose house he liv'd & died unknown, 398
18	c	Symphorosa, with her 7 Sons, Mart. 138
19	d	*Dog Days begin about this time.*

Mar-

1 Julius & Aaron, Mart. at Caline, 304

2 Oudock B. of Landaff, Con. 600

3 Guthagon Hermit Con. at Oftkerk in Flan. 1059
4 Odo, Arch-B. of Cant. Con. 958
5 Modwena, Virg. Ab. of Burton, 870
6 Sexburga, Queen Abbeſs of Ely, 699
7 The Tranſlation of S. *Thomas of Cant.* 1352. And S. Willebald, B. of Eyſtat in Bava, Con. 781
8 *Edgar* King, Con. the I. Monarch of Eng. 975
9 Ethelburga, Queen, Wife to K. Inas, and afterw. Abbeſs of Barking, 740
10 Grimbald, Abbot of Wincheſter, Con. 904

11 Withburga, V. Abbeſs of Dereham in Norf. 670
12 Kilian, and his Comp. Mart. at Wirtzburg, 697

13 Mildreda, Virg. Abbeſs of Minſter in the Iſland Thanet. 664
14 Marcellinus (Marchelmus) Prieſt, Con. and the Apoſt. of Gelderland, 762
15 *Swithin* B. of Wincheſter, Con. 863
16 Oſmund Biſh. of Salisbury, Con. died in the year 1099, and was Canonized by Pope Calixtus 3. in the year, 1456
17 Kenelm, King of Mercia, Mart. 820

18 Edburga, Virg. of Alesbury, 620
19 Dimanus, a Kings Son, and Monk in Scotl. 670

20 e Margaret, Virg. Mart. at Antioch, 243

21 f Praxedes, Sist. to S. Pudentia. V. at Rome. 164

22 g *Mary Magdalen*, the Pattern of true Penitents, died at Marselles in France, 84

23 a Apollinaris, B. of of Ravenna, Mart. 74

24 b The *Vigil* of S. James, *Fast.* With a Comme. of S. Christiana, V. Mart. 285

25 c *James the Greater, Apostle*; Brother of St. John the Evang. beheaded at Jerusalem, *Act.* 12. in the y. 42. With a commem. of S. Christopher, Mart. in Lycia, 254

26 d *Anne, Mother of the B. Virgin Mary.*

27 e Pantaleon, Mart. at Nicomedia. 301

28 f Nazarius, Celsus, Victor Pope, Martyrs, and Innocent Po. Con. The 2 first Children, died man-like for their Faith, 58. S. Victor the 15 P. after S. Peter was slain, 203. S. Innocent died at Rome, 417

29 g *Martha Virg.* the Sister of Lazarus and Magdalen, died in France, 84. With a Com. of S. Felix, the 2d P. & Mar. 354. & of S. Simplicius, Faustinus & Beatrix, Mart. 302

30 a Abdon & Sennen, Persians, Mart. 253

31 b Ignatius Founder of the Society of Jesus, died at Rome, in the y. 1556

August.

Hath Days 31)
Fasting Days 3 } Sun Rises { 1. Day at 4. 39. m.
Festival Days 3 { 15. Day at 5. 5. m.
last Day at 5. 35. m.

1 c *S. Peters Chains*; A Feast institut. 438. in mem. & veneration of those Chains wherewith *Herod* bound S. Peter, *Act.* 12. at Jerusa. &c. With a Com. of the holy Machabees, (which where a Mother and 7 Sons) 163 y. bef. Ch.

20 Alfwitha, Queen, the Foundreſs of the Monaſtery of Wilton, 904
21 Ethelburga, Virg. Abbeſs of Farmonſtier, 650
22 Kenulphus, Con. King of Mercia, Father of St. Kenelm, and Found. of Winchcomb-Abbey, 819
23 Vodinus, Arch-B. of London, Mart. 436
24 Rufinus and Ulfadus, Brothers, Mart. 668
25 Adlar, Biſh. of Erford, Mart. 755
26 Chriſtina, (Chriſtiana) Virgin, at Dermond in Flanders, 660
27 *Joſeph of Arimathea*, the Noble Decurion, menti on'd in the Goſpel, who died at Glaſtonb. 82
28 Sampſon, B. of Dole in Lit. Britany, Con. 604.
29 Germanus and Lupus, French Biſhops and Confeſſors, who having confuted the Pelagian Hereſie in Britany, died in France, 440
30 Tatwinus, Arch-B. of Cant. Con. 734
31 *Neotus*, (Needs) Monk, Hermit, Confeſſor, and a Famous Doctor, 890

Auguſt

1 Ethelwold, B. of Wincheſter, Con. 984.

Tho-

2 d Stephen Pope and Martyr, 257
3 e The Invention or finding of S. Stephen the I. martyrs, Relicks at Jeruſalem, 400
4 f *Dominick*, Con. Inſtitutor of the Order of Preachers, or Dominican Friers, 1223
5 g *The Dedication of the Church of our B. Lady ad Nives*, or at the Snow; in memory of that ſignal Miracle of the Snow, 367
6 a *The Transfiguration of our Lord Jeſus*, upon Mount Thabor. *Luk.* 9. in 33*d* y. of his Life. With a Com. of S. Sixtus the 2*d* P. & Mart. & of S. Feliciſſimus & S. Agapitus his Deacons, who were beheaded with him, 261
7 b onatus, B. of Aretium in Tuſcia, Mart. 362
8 c acus, Largus, Smaragdus, Mart. 285
9 d *Vigil* of S. Laurence, *Faſt.* With a com. of S. Romanus, Mart. 253
10 e *Martyr*, the Deacon of Pope Six- the 2*d*. 253
11 f Of the *Octave* of S. Laurence, with a Com. of S. Tiburtius, & Suſanna. 285
12 g Of the *Octave* of S. Laurence with a Com. of S. Clara Virg. the firſt plant of the poor Clares, 1253
13 a Of the *Octave*: With a Comem. of S. Hipolitus & Caſſianus, Mart. whereof the former ſuffer'd with his whole family, 262. And the other ſlain by the Children he taught, *ibid.*
14 b Of the *Octave*: With a Com. of the *Vigil* of the Aſſump. *Faſt.* and of Euſebius Confeſſor, 347
15 c *The Aſſumption of the B. V. Mary*, Mother of God, 36
16 d Hiacinthus, Con. at Cracovia in Poland, 1257 with a Com. of the *Octaves*.

2 Kinedus, Herm. & Con. at Glower in Glamorgan.
3 Domitius, Monk of S. Columba's Mon. in Scotland, Con. 670
4 Juo, Biſh. and Con. at St. Ives in Huntingdon Shire, 600
5 Oſwald, King of Northumb. Martyred by Penda in the y. 635
6 Henry, B. of Wincheſter, Con. 1171
7 Claudia Ruffina, a noble Brittiſh Lady, Married to Aulus Pudens, a Roman Senator, where She harboured S. Paul; and died, 110
8 Briocus, B. of Brieu in Little Britany, Con. 510
9 Hugo, B. of Ely, Con. 1254
10 Henry the 6th. King of England, murderd by Richard Duke of Gloceſter, 1471
11 Gilbert, B. of Chicheſter, Con. 1305
12 Alcuin, Ab. Doct. Con. the Teacher of Charles the Great, 860
13 Wigbert, Prieſt and Mart. in Frizland, 694
14 Werenfrid, Con. the Apoſtle of Gelderland, 705
15 Margaret, Prioreſs of Catesby, in Northampton-ſh. 1257
16 Alexander, a Ciſtercian Lay-Brother at Fone in France, Con. 1200

17 ☾ The *Octave* day of St. Laurence, with a Com. of the *Octave* of the Assump.
18 ☾ Of the *Octave* of the Assump. With a Com. of St. Agapitus, Mart. 171
19 ♀ Of the *Octave* of the Assump.
20 ☉ *Bernard*, First Ab. of Claraval, Con. 1153 With a Com. of the Assump. and of St. Stephen K. of Hungary, Con. 1034
21 ♄ Of the *Octave* of the Assump.
22 ☾ The *Octave* day of the Assump. With a Com. of St. Timothy, St. Hippolitus, and St. Symphorianus, Martyrs, 311.
23 ♂ The *Vigil* of St. Bartholomew. *Fast.*
24 ☾ *Bartholomew the Apostle*, who was flead alive in Armenia, 44.
25 ☾ Lewis the 9th. K. of France, Con. 1270.
26 ☿ Zepherin, Pope and Mart. 222.
27 ☌ *Dog-days end about this time.*
28 ♃ *Augustin*, B. of Hippo in Africk, Doct. Con, 430 With a Com. of St. Hermes, Mart. 139
29 ☾ The Decollation, or behead. of St. *John Baptist*, by Herod Antipas, *Luk.* 9. The Memory whereof is this Day solemniz'd upon its Translation to Rome, 391. With a Com. of St. Sabina, Mart. 139
30 ♂ Felix and Aductus, Mart. 284
31 ☾

September.

Hath Days 30
Fasting Days 2
Festival Days 3
} Sun Rises { 1. Day at 5. 37. mi. 15. Day at 6. 4. mi. last Day at 6. 34. m.

1 ☾ Giles, Ab. Con. at Arles in France, 508
2 ☉ With a Com. of 12. Brothers, Martyrs, 258

The

English. **Auguſt.**

17 Thomas, Arch-Deacon of Northumb. Con. 1253

18 *Helena*, Empreſs, the Mother of the Great Conſtantine, 326

19 Clitancus, King of Brecknock, Mart. 490

20 Oſwin, King of Northumb. Mart. 650

21 The two Saints Arwaldi, Brothers, Martyrs, in the Iſle of Wight, 687

22 Arnulphus, Hermit at Eynsbury, in Huntingdon, Con. 740

23 Juſtinian, Monk, and Mart. in Ramſey-Iſland, 486

24 Alice, Prioreſs of Catesby, 1270

25 Ebba the Elder, Foundreſs and Abbeſs of Coldingham, 684.

26 Bregwin, Arch-B. of Cant. Con. 762.

27 Decuman, Hermit and Mart. in Somerſet-ſh. 320

28 Harmacharus, 6 B. of Utrecht, 827

29 Sebbe, K. of the Eaſt-Angles, Con. 675

30 *Fiacre*, Monk, Herm. Con. died in France, 630

31 Aidanus, B. of Lindisfarn, Con. 651. And, St. Cuthburga, Abbeſs of Winburn, 722

September.

1 Elphegus Calvus, B. of Winch. Con. 946

2 Adamen, Ab. of Hoy, Con. 670

3 A
4 b
5 c
6 d
7 e The *Vigil* of the Nativ. of the B. V. M. *Fast.*
8 f *The Nativity of the B. V Mary.* 14 y before Christ. With a Commem. (only at Laudes) of S. Hadrian. Mart. 298
9 g Of the *Octave* of the Nativ. With a Com. of St Gorgonius, mart. 282
10 A Nicholas of Tolentum in Italy, Con. 1306 With a Commem. of the *Octave*

The Autumn Equinoctial.

11 b Of the *Octave.* With a Commem. of S. Protus & S. Hyacinthus. 262
12 c Of the *Octave*
13 d Of the *Octave*
14 e *The Exaltation of the Holy Cross,* in memory of its bringing by Heraclius to Jerus. 628
15 C The *Octave* Day of the Nativ. With a Com. of S. Nicomedes, mart. 85
16 g Cornelius and Cyprian, mart. The I. was Pope, & suffer'd 254. The II. B. of Carth. 257. With a Com. of S. Euphemia, S. Lucia & S. Geminian, mart. 286
17 A
18 b
19 c January, B. of Beneven. & his Comp. mar. 304
20 d Eustachius, and his Comp. mart. 120. With a Com. of the *Vigil* of S. Matthew. *Fast.*
21 e *Matthew, Apost. and Evangelist*; slain in Ethiopia, as he was saying Mass. 44
22 f Mauritius, and his 666 Comp. Thebean Soldiers, martyrs at Sedunum in France, 297
23 g Linus, I.P. after S. Peter, mar. 80. With a com. of S. Thecla. I. V. Mar. ast. Christ. 47

3 Manſuetus, the Diſciple of S. Peter, B. of Toul in Lorain, Con. 170
4 *Swibert*, 1. B of Werla, Ap. of Germ. Con. 717
5 Altho. Ab. of Altmunſter in Germ. Con. 760
6 Magnus, Ab. of Ratisbon. Con. 660
7 Leofgar, B. of Hereford, Mart. 1056
8 Ethelburga, Q. Ab. at Liming in Kent, 647

9 Oſmanna, a Royal Virgin in France
10 Otgerus, Prieſt, Con. in Gelderland, 730

11 Wulfhildis, Virg. Abbeſs of Barking, 1002

12 Eanſwida, Virg. Abbeſs of Folkſton in Kent, 640
13 Turgotus, B. of S. Andrews in Scotl. Con. 1115
14 Gelduinus, Ab. of Aquicinct, and afterw. Prior of Machute in Eng. Herm. Con. 1123
15 Editha Virg. Ab. of Wilton, 984

16 Ninian, B. Con. Ap. of the Picts, 432

17 Stephen and Socrates, noble Britiſh Martyrs in Munmouth-ſhire, 304
18 Winoch, Ab. & Con. at Bergs in Flanders, 716
19 *Theodore*, Arch-B. of Cant. Con. 690
20 Heriſwida, Queen; Nun at Chelles, 690

21 Gurvallus, B. of S. Maloes. Con. 570

22 Hia, (Iſha) Virgin in Cornwal, 450

23 Alfwold, King of Northumb. Mart. 788

Win-

24 A
25 b
26 c Cyprian & Justina, mart. at Nicomed. 298
27 d Cosmas & Damianus, Brothers, mart. 300
28 e
29 f *Michaelmass*, or the Dedication of a Church to the honor of S. Mich. the Arch-Ang. in Rome upon mount Hadr. by P. Bon. 3. 606
30 g *Hierome*, Pr. Doct. Con. at Bethleem, 420

October.

Hath Days 31, Fasting Days 2, Festival Days 1 } Sun Rises { 1. Day at 6. 36. min' 15. Day at 7. 4. m' last Day at 7. 34. m'

1 A Remigius, B. of Rhemes in France, Con. under King Clodoveus, whom he converted to Christ, 545
2 b
3 c
4 d *Francis*, Con. Instit. of the Fryars Minors, 1228
5 e *Placidus*, & his comp. the first martyrs of St. Benedicts Order, in Sicily, 541
6 f *Bruno*, Con. Instit. of the Carthusians, 1101
7 g Marcus, Pope, Con. 336. With a Com. of S. Sergius, S. Bacchus, S. Marcellus, & St. Apuleius, martyrs, 309
8 A *Bridget*, Widow, Q. of Swedeland, Institutrix of the Brigittines, 1360,
9 b *Denys*, Rusticus & Eleutherius, Martyrs at Paris, 99
10 c
11 d
12 e
13 f

Calistus

24 Winnibald, Ab. of Eyſtat in Germ. Con. 760
25 Theodorick, Ab. of Croyland, & his comp. Monks, Martyrs, 170.
26 Hedda, Ab. of Peterborow, with 84 Monks, martyrs, 870
27 Sigebert, King of the Eaſt-Ang. martyr'd, 652
28 Lioba, V. Ab. in Germany, 800
29 Roger, B. of London, Con. 1240
30 Honorius, Arch-B. of Cant. Con. 653

October.

1 Waſnulph, Her. Con. at Condy in Hennalt. 640
2 *Thomas*, B. of Hereford, Con. 1287
3 Two Ewaldi, the White & the Black, Brothers, martyrs in Weſtphalia, 695
4 Edwin, King of Northumb. Mart. 633
5 Wilfrid the younger, A-B. of York, 743
6 Ivy, Deacon to S. Cuthbert, Con. 704
7 Oſitha, Queen and martyr, at S. Oſiths in Eſſex, 870
8 Keyna, V. & Hermiteſs, one of King Braghans Daughters, 490
9 Robert Groſs-Teſte, B. of Lincoln. Con. 1253
10 Paulinus, firſt A-B. of York, Con. 644
11 Ethelburga, Virg. 1 Abbeſs of Barking, 616
12 *Wilfrid*, the Elder, Arch-B. of York, Con. 711
13 John of Bradlington, Chanon. Reg. Con. 1371 And the tranſl. of S. Edw. King & Con.

14	g	Caliſtus, the I Pope, Mart. 226
15	A	
16	b	
17	c	
18	d	*Luke Evangeliſt*, in Bithynia, 74
19	e	
20	f	
21	g	Hilarion, Ab. Con. 372. Urſula
22	A	
23	b	
24	c	
25	d	Chryſanthus & Darias, man & wife, Mart. 283
26	e	Evariſtus, Pope, Mart. 121
27	f	The *Vigil* of St. Simon, & St. Jude. *Faſt.*
28	g	*Simon & Jude, Apoſtles*, Mart. 68
29	A	
30	b	
31	c	The *Vigil* of all Saints. *Faſt.*

November.

Hath Days 30 ; Faſting Days 1 ; Feſtivals Days 2 } Sun Riſes { 1. Day at 7. 34. min. 15. Day at 7. 55. m. 30 Day at 8. 9. m.

1	d	*The Feſtivity of all Saints:* Inſtituted by Boniface the IV. 6[illegible]. Commanded to be univerſally obſerved by Greg. IV. 842
2	e	*The Commemoration of all the Faithful departed* firſt begun by S. Odilo, Ab. of Cluny, 998
3	f	Of the *Octave* of all Saints
4	g	Of the *Octave*. With a Commem. of St. Vitalis & Agricola, Mart. at Bononia, 290
5	A	Of the *Octave*
6	b	Of the *Octave*
7	c	Of the *Octave*
8	d	The *Octave* day of all Saints : With a Com. of the 4 Crowned Martyrs, Brethren, 290
9	e	The *Dedication* of the Church of our Saviour at Rome, with a Com. of S, Theodore, M. 287

14 Burchardus, B. of Wirtzburg, Con. 691
15 Tecla, Virg. Abbeſs in Germ. 750
16 Lullus, ſecond Arch-B. of Mentz, Con. 788
17 Ethelbright and Ethelred, Brothers, Mart. 670
18 Ethbin (Egbin,) Ab. Con. 610
19 Frideswid, Virg. Abbeſs, at Oxford, 740
20 Kenred and Offa. Kgs, Monks, Con. at Rome, 709
21 Urſula, and her 11000 Comp. Virg. Mart. 453
22 Melanius (Mellon) B. of Roven, Con. 280
23 Edilburga, Virg. Abbeſs of Farmonſtier
24 Maglorius, B of Dole, Con. 620
25 Valeria & Pollena, Virgin-Siſters, 660
26 Eatta, B. of Lindisfarn, & Hagulſtad, Con. 686
27 Rumwald, Arch-B. of Macklin, Mart. 775
28 Alfred (Alured) K. of the Weſt-Sax. Con. 899
29 Elfleda, V. Abbeſs of Rumſey, 950
30 Egelnoth, ſurn. the Good, A-B. of Cant. C. 1038
31 Foillain, B. and Mart. in Hennalt. 631

November.

1 Ciſſa (Cilla) Foundreſs and Abbeſs of Helnſtow, 672

2 Vulganius, Biſhop and Con. at Lens in Artois 704
3 *Winefreda*, the famous V. in Wales, Martyr. 660
4 Clarus, Prieſt, and Martyr in France, 666

5 Malachias, A-B. of Armagh, Con. 1148
6 Htutus, Ab. at Dole in Lit. Britany, Con. 500
7 Willebrord, the I. B. of Maſtricht, Con. 736
8 Willehade, the I. B. of Bremen, Con. 790

9 Kebius, B. of Angleſey, Con. 380

Juſtus

10 f Triphon, Reſpicius and Nympha, mart. 252
11 g *Martin, B. of Towers* in France, Con. 402
With a Com. of S. Menna, mart 290
12 a Martin the I. Pope, mart. at Rome, 654
13 b
14 c
15 d
16 e
17 f Gregory, ſurn. Thaumaturgus, for his wonderful miracles: B. of Neoceſarea, Con. 266
18 g The *Dedica.* of 2 famous Churches in Rome, to S. Peter and S. Paul, under Conſtant. 325
19 a Pontianus Pope, mart. 236
20 b
21 c *The Preſentation of the B. V. Mary.* in the Temple of Jeruſalem, commanded to be obſerved by Paul 2d. 1464
22 d Cecily, V. Mart. at Rome, 225
23 e *Clement*, Pope, mart. the third after S. Peter, 102. With a Com. of S. Felicitas mart. the Mother of ſeven Sons, martyrs, 221
24 f Chryſogonus, mart. at Aquileia, 289
25 g *Catherine*, V. Mart. at Alexandria, 307
26 a Peter of Alexandria, B. mar. 310
27 b
28 c
29 d The *Vigil* of S. Andrew. *Faſt.* With a com. of S. Saturninus, Mart. 298
30 e *Andrew the Apoſtle*, crucified at Patras in Achaia, under Egeas the Prooonſul, 69

10 Justus, Arch-B. of Cant. Con. 632
11 Jeron. martyr at Egmond in Holland, 856

12 Lebuinus, Priest, Con. the Apostle of the Frisons and Daventry, 760
13 Dubritius, Arch-B. of Carline, Con. 520
14 Laurence, A-B. of Dublin, Con. died 1180 was Canoniz'd in 1226
15 Machutus (Malo) B. of S. Malos, Con. 564
16 Edmund, Arch-B. of Cant. Con. 1240
17 *Hugo*, B. of Lincoln, Con. 1200

18 Fulco, Con. at Santo Padre in Naples.

19 Ermenburga, Q. Ab. of Eystry in Kent. 680
20 *Edmund*, K. of the East-Ang. mart. 870
21 *Columban*. Ab. of Luxemburg in France, and of Bobium in Lumbardy, Con. 614

22 Bega, Virg. Anchoress Cumberland, 650
23 Eadsinus, Arch-B. of Cant. Con. 1050

24 Christina, V. Ab. of Wincheſter, 1080
25 Alnoth, mart. Heards-man to S. Wereburga, Abbess of Ely. 670
26 Egbert, Ab. of Fulda, Con. 850
27 Oda, Virg. at Rhode in Brabant, 720
28 Edwold, Prince, Herm. Con. at Cerne Abbey, 880
29 Baruck, Hermit, Confessor in the Island Barrey, 700
30 Theanus, the I. A-B. of London, in the primitive times, 170

Ste-

Hath Days 31 } Sun Riſes { 1. Day at 8. 10. m.
Faſting Days 2 } { 15. Day at 8. 13. m.
Feſtival Days 6 } { laſt Day at 8. 2. m.

1	f	
2	g	Bibiana, Virg. Mart. at Rome, 353
3	A	
4	b	Barbara, Virg. Mart. Nicomedia, 230
5	c	Sabas, Ab. Con. at Mutalæ in Cappad. 531
6	d	*Nicolas*, B. of Myra in Lycia, Con. 337
7	e	*Ambroſe*, B. of Milan, Doct. Con. 397
8	f	*The Conception of the Bl. Virg. Mary.* Inſtituted by S. Anſelm. 1070. and commanded to be generally celebrated by Sixtus, 4. 147
9	g	
10	A	Melchiades, (Miltiades) Pope, Mart. 313. *The beginning of the Winter Quart.*
11	b	Damaſus, Pope, Con. 384
12	c	
13	d	Lucy, Virgin, mart. at Syracuſa, 303
14	e	
15	f	Euſebius, B. of Vercells, mart. 328
16	g	
17	A	*Here begins the Anthem, O Sapientia.*
18	b	
19	c	
20	d	The *Vigil* of S. *Thomas*, *Faſt.*
21	e	*Thomas, the Apoſtle*, Mart. at Calamina. 44
22	f	
23	g	
24	A	The *Vigil* of the Nat. of our L. Jeſus. *Faſt.*
25	b	*The Nat. of our L. Jeſus Chriſt*, at Bethleem Juda. In the year of the World. 4121

1 Virgilius, B. of Saltzburg in Germ. Con. 784
2 Weede (Eve) Virg. Abbeſs of Peterbor. 690
3 *Lucius*, the I. Chriſtian King of Britany, in the time of Pope Eleutherius, 190
4 Birinus, B. of Dorcheſter, Con. Apoſtle of the Weſt-Sax. 650
5 Sanfleda, Q. & Nun at Strenſhal. 690
6 Congellus, Ab. & Con. in Ireland, 1140
7 Oſwald, Ab. of Durham, Con. 860
8 Agatha, Queen, Wife to Prince Edward the Out-law, 1092
9 Elgiva (Algina, Ethelgina) Queen-Mother to King Edgar, at Shepton, 964
10 Daniel, B. of Bangor, Con. 516
11 Boyſil, Ab. of Melroſe, Con. the Teacher of St. Cuthbert, 670
12 Elfreda (Alfreda) Virg. (the Daughter of K. Offa) in Croyland. 793
13 Judocus, Herm. at Pontieu in France, Con. 653
14 Edburga, V. Abbeſs of Minſter in Thanet, 670
15 Hilda, V. Ab. and Foundreſs of Strenſhal. 680
16 Colmanus, Prince of Scotl. call'd Ethelredus, Mart. in Auſtria, whereof he is the Patr. 1102
17 Tetta, V. Abbeſs of Winburn. 706
18 Daniel, B. of Wincheſter, Con. 745
19 Macarius, Ab. of Wirtzb. in Franconia. Con. 1140
20 Mathild, Q. to K. Henry I. 1118
21 Euſtachius, Ab. of Flay in Norman. Con. 1200
22 Hildelida, V. Ab. of Barking, 700
23 Ithwara (Juthwara) Virg. Mart. in Wales, 740
24 Ruthius, Monk, Preacher (with S. Columba) to the Picts, 588
25 Greg. Pr. Monk. at S. Meginhards in Ger. Co. 945

26 c *Stephen*, the I. Martyr after Christ, stoned by the Jews. (Act. 7.) in the y. 34

27 d *John*, *Apostle and Evangelist*, at Ephesus. in the y. of his age 93. of Christ. 101

28 e *The Holy Innocents*, Mart. slain by K. Herod (Mat. 2.) in the first year of Christ.

29 f *Thomas*, *Arch-B. of Cant. Martyr*, 1171

30 g With a Commem. of the 4. *Octaves*.

Of the Sunday within the *Oct.* of the Nativ.

Or of the *Oct.* of the Nativ. With a com. of the other 3 *Octaves*.

31 A *Sylvester*, the I. Pope, Con. who bapt. Const the Great, 335. With com. of the 4 *Octaves*.

Tatheus,

Tatheus, Herm. at Chepſtow, Con.

Gerard, Con. at Gallinaro in the K. of Naples.

8 Walſtan, C. at Bangb. in the ſouth of Eng. 1016

9 Thomas, Monk of Frigid-Mons in France (the comp. of S. Thomas of Cant.) 1180

10 Ralph. I. Ab. of Valcelles, near Cambray, 1151

11 Ethernanus, Monk of Hoy, Con. Nephew to St. Columban. 598

Beſides

Beſides theſe Feſtival and Faſting Days, which are fix'd to the certain Days of the Year, as in the Foregoing Calendar; there are others which are Moveable, as follows.

The Moveable Holidays.

All the Sundays in the Year.
Eaſter-Day, with the 2 Days next following.
Aſcenſion Day.
Whit-Sunday, with the 2 Days, next following.
Corpus Chriſti Day.

The Moveable Faſting Days.

All the Days in Lent, except Sundays.
All the Fridays: Except between Chriſtmaſs and Twelf-day;& between Eaſter-day,& Aſcenſion-day Whitſun-Eve.
The Quatuor-Tempora, or Ember-Days.

The Ember-Days.

The Wedneſdays, Fridays, & Saturdays, next following theſe 4 Feaſts;
The firſt Sunday in Lent: Whit-Sunday: the Exaltation of the Croſs: and St. Lucies Day.

Days of Abſtinence.

All the Sundays in Lent.
All Saturdays in the Year.
The Monday, Tueſday, and Wedneſday next before Aſcenſion-Day.
S. Marks Day; if it falls not in the Eaſter-week

Advent.

The firſt Sunday of Advent, is always that which either falls on S. Andrews Day, or which is next to it, whether before or after.

Marriage.

Marriage is forbidden to be ſolemnized, from the I. Sunday of Advent, till after Twelf-day: And from Aſh-Wedneſday, till Low-Sunday.

An

An eaſie Rule, to know the firſt Sunday in Lent, or Quadrageſima Sunday; and conſequently all the Moveable Faſts and Feaſts of the whole Year.

Whereſoever the firſt New Moon ſhall be after St. Agatha's Day, *Feb.* 5. The next Sunday following will be that of Quadrageſima.
The ſeventh Sunday after, is Eaſter-Day.
The fifth Sunday after Eaſter, is Rogation-Sunday.
The Thurſday next, is Aſcenſion-Day.
The ſecond Sunday after, is Whit-Sunday.
The next Sunday following, is Trinity-Sunday.
The Thurſday following, is Corpus-Chriſti-Day.

The

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AN EXHORTATION TO ALL PIOUS CHRISTIANS CONCERNING

Their Dayly Exercise of Devotion,

Declaring the Manner, the Profit, and the Necessity thereof;

In order to Live Holily, and to Die Happily.

My Time is not yet come, but your Time is always ready: (says our Blessed Saviour, in St. John 7. 6.)

1. AS if he should say; *The day of my own Death is in my own disposition; but as for you, the time of your Death continually attends you:* Its stroak is unavoydable, and its surprisal dangerous. If

it ſeiſes on you whilſt you are in an evi
eſtate, you are utterly loſt; on that *Momen*
depends your Eternity of Bliſs or Bale
Happy Moment, if it find you well pro
vided; *Unhappy Moment*, if it catches yo
undiſpoſed.

2. From this Advertiſement of our dea
Redeemer, we ought to draw a neceſſar
Reſolution of being evermore in a *Readine*
becauſe *our Time is always ready*, and w
know not the *Day*, the Hour, the Mome
of *Deaths* ſummons. And this affords m
a fit occaſion, (here at the entrance in
this Book, which is to contain *the chief piec*
of Piety belonging to the practiſe of all Chriſt
ans,) to direct you, (*devout Readers*,) ho
to diſpoſe your ſelves dayly by your *Mor*
ing and Evening Exerciſes, that *Death* ma
not find you unprovided. An affair ſurel
of higheſt importance, and therefore de
ſerving your moſt ſerious attention.

3. *Why ſtand you here loytering all the da*
long! ſaid the Maſter of the family, (in th
Parable of the Vinedreſſers,) to ſuch as h
found at the Mid-day ſeaſon, ſtanding wit
folded arms, and following no manner o
fruitful employment: But how much mor
cauſe hath our Creator, (*repreſented by the*
Father of the family,) to reproach the majo
part of Chriſtians; who ſeeming ſo full o
buſine

business in this world, stand idling all their time; and being evermore employed, never set any thing to the purpose. Their pains-taking proves altogether unprofitable; *their Works are useless*, (says the Prophet,) *and they weary out themselves in weaving Spiders Webbs.* Ambition takes up their time, Avarice employs them, Vanity entertains them, Sensuality embusies them; They run themselves out of breath after foolish Fancies and irregular Affections; They tire themselves to content their Carnal Concupiscences, their Irregular Passions, their Imaginary Curiosities; And yet they can *never*, (Ah, deceiv'd Mortalls!) *never* satisfy their desires: It being impossible to settle such Appetites, as have no certain Rule, no solid End, no fixed Aym and Pretension.

3. And what (I pray you,) is the Fruit of all their labours! What are all these passing things they so passionately pursue, being compar'd to the *Eternal good things* they neglect, to *God* whom they forget, to *Heaven* which they forego! What are they but meer Flies, Atomes, Nothings, less than Nothings? And yet, O the vast number of such busie Idlers, and idle Laborers! Whatsoever men act against *Gods holy Law* and Precepts; whatsoever they act being *out of Gods Grace*; whatsoever they act, not

aiming at Gods honour by *purity of Inte*
tion: though they take never so much pain
yea though the Action have in it self neve
so much of moral Goedness; yet 'tis
as to the Doers, 'tis useless to their Sou
'tis bootless for Heaven, 'tis nothing wort
as to the main aim of a Christian, and t
final End of Man, which is Eternal Lif
Eternal Felicity.

5. 'Tis therefore a prudent Caution, a
worthy every Christians Consideratio
(who ought by Reason and may by Gra
provide for his own good,) to be evermo
careful not only to Act nothing *contrary*
his Salvation, but nothing which *conduc*
not thereto; that so he may not expend h
Time, his Toil, his Talent, foolishly, idl
unprofitably. Now he shall happily hit th
mark, who so orders the whole course of h
Life, as [1.] *to endeavour to keep himse*
always in Gods Grace and Favour; and [2
to relate all his Actions, (whether Com
manded, or Moral, or Natural,) *to the D*
vine Majesty, either by an express an
particular address of his Intention to h
honour, or (at least) by a tacite, vertua
general Designation, whereby he resolv
and purposes to perform all his Actions
his Creators praise and glory; followi
the Apostles advice, *Do all things to Go*
Honour.

6. A

6. And because the whole course of our ves pilgrimage is composed of *Years*, the ears of *Months*, the months of *Weaks*, the eeks of *Days*; He who shall duly settle is Course for the space of *each Days* dura- on, and diligently observe a devout Rule r his Dayly conduct; cannot fail in the appy steerage of his whole life; wherein onsists the Christians true *D*uty and total Occupation: and which surely is the best reparation against that surprizal, where- ith our present Theam threatens us; *The ime of our Death*, (and of the Judgment which follows it,) *is ever ready* and at hand: The time is certain as to the Execution, uncertain as to the Moment; and therefore t demands of us all, a Preparation, dayly renew'd, diligently continued, devoutly perseverant.

7. Now to the end I may deliver this so useful and necessary an Instruction in due Order and Method: it shall be briefly di- vided into three Points.

1. *The Exercise for the Morning.*
2. *The Regulation of the Day,*
3. *The Exercise for the Evening.*

Which I propose to you all (*Devout Christians*!) not to be simply read, and so laid

laid aſide; but to be deeply imprinted in your Memories, and duly practiſed in your Lives and Actions, according to each ones reach and capacity, and as his leiſure will give him leave; (*the ſeveral Callings, Conditions, Affairs, and Employments of the perſons, being conſidered.*)

8. Theſe Exerciſes therefore, are exceeding neceſſary for all ſuch Chriſtians, as ſeriouſly aſpire to *that End*, which is the object of their Hope, where to their Faith teaches them to tend; which is, *the Eternal glory of the next Life*. For he who neglects to lift up his Heart to God in the *days beginning*, before he gives his affection to worldly affairs; ſhews an ungrateful forgetfulneſs of the *End*, to which each one ought to aſpire; and ſufficiently declares, that the irregular love of *temporal things*, hath ſtifled in his Soul all ſenſe of *things Eternal*: So likewiſe he who is careleſs in ſcanning over his Soul, and conſidering his condition at the *Days ending*; ſeems he not to have a Swiniſh Spirit, which hath no motion but for the Body, no life but for the Belly! To paſs *whole Days* without any reſpect to God, or reflection on himſelf; but to caſt himſelf freely upon all occurring objects and occaſions of Vanity, Curioſity, Senſuality; if it is not a clear mark of Infidelity, 'tis certainly

ertainly a manifeſt token of Folly, Stupidity, Beſtiality; and is ſurely one of the greateſt Negligences, which can poſſibly befal a Soul, pretending to any thing beyond this preſent Life.

9. *O Men!* (crys out the Prophet,) *Make not your ſelves like Horſes and Mules, which are utterly devoid of all underſtanding:* You have not Beaſt-like, *Heads* bended to the Earthwards; but yet if in your Bodies erected towards Heaven, you have *Souls* grouching only downwards; *Souls*, which neither look up in the *Morning* by a Converſion, nor in the *Day time* by a Remembrance, nor in the *Evening* by a Reflexion towards the place of its Origin; but whoſe continual Cogitations, Actions, Occupations, perpetually confine it to its own Priſon; Wherein do you differ from Brute-Beaſts, except only in the ſhape of your erected Bodies; the ſtraightneſs whereof may juſtly upbraid the crookedneſs of your Spirits, and the wryneſs of your Reaſon. If you *tend to God*, why think you not of him; why ſend you not your dayly affections to ſalute the object of your pretenſions; why flies not your Heart frequently towards the place where your Treaſure is? *O ſtrange diſorder!* God is your *End*, and yet the World is your continual *employment!*

10. The *Fruits of theſe Exerciſes* are ſo great, that I may boldly ſay, It ſeems in ſome ſort impoſſible for ſuch a Soul, as carefully, punctually, preſeverantly practiſes them, to be in danger of damnation: For by theſe daily renewed Purpoſes and Reſolutions, ſhe gives herſelf dayly to the Divine Majeſty; and God hath bound himſelf by his own bleſſed promiſe, *Not to abandon him Who com's unto him, but to receive him into his Protection*, till he ſhall admit him one day to the enjoyment of his Preſence.

11. But let's deſcend from *Generals to Particulars*, from Speculation to Practiſe: *In the Morning ſeaſon*, (ſaid the Royal Prophet,) *I will preſent my ſelf before thee*, (my dread Soveraign!) *and I will ſee* and conſider what my duty is towards thee, and what thou deſireſt of me. God, in the ancient Law, reſerv'd to himſelf *the firſt fruits of the Earth, and the Firſt born of Men and Beaſts*: And with how much more reaſon, ſhould we Chriſtians render him the *Firſt fruits of the day*, the Firſt thoughts and affections; which being formed after our morning Sleep, may be fitly named the *Firſt born of our Hearts*! And ſurely the voluntary and wretchleſs Omiſſion of this Duty, draws after it a whole Deluge of defects, imper-

imperfections, failings, fallings, venial Sins, and ſometimes mortal Crimes; into which they tumble headlong, who forgetting God, deſerve to be by him forgotten; and who in the *Morning* neglecting to demand his Succor, deſerve in the *Day time* to be deſtituted of his Aſſiſtance in their ſeveral encounters and occaſions.

12. If therefore (*O Chriſtian!*) thou haſt a deſire to preſerve thy ſelf from Sin; let it be thy firſt care, as ſoon as thy Eyes are unſeel'd from Sleep, to caſt them up towards Heaven; ſaying with the watchful Prophet; *To thee*, (O my Lord!) *do I lift up my Eyes, my Hands, my Heart, from this Bed, where my Body hath taken its nightly repoſe, towards thy Heaven, where my Soul expects her eternal reſt*, &c. And having entertain'd thy ſoul with ſuch like *Elevations* whilſt thou cloatheſt thy Body with its Garments, retire into thy Cabinet; caſt thy ſelf reverently upon thy Knees, raiſe up thy Thoughts towards the glorious *Deity*, *acknowledg* thy own Nothing, and adore his infinit Eſſence.

Then ſecond this *Act of Adoration* with a conſideration of the large *Benefits* receiv'd from his liberal hand: The memory whereof, (which are common to all mankind, and which being more remarkable in thy own

particular than in divers others, muſt needs add weight to thy Obligation,) is a moſt powerful motive, to draw from thy affectionant Heart and Mouth, Acts of *Praiſe and Gratitude* towards thy bountiful Benefactor.

Accompany this Act of *Thanksgiving*, with a *Remembrance of thy former Ingratitude*. Which will lead thee on to Compunction and Contrition. Mark, how thou haſt perverted the Gifts of *Nature*, abuſed the Gifts of *Fortune*, rejected the proferr'd Gifts of *Grace*, contemn'd the promis'd Gifts of *Glory*. Caſt alſo a particular glance upon the moſt grievous Crimes of thy paſt Life, and reflect briefly on ſuch, as thou haſt fallen into ſince thy laſt Confeſſion; and excite a deep Confuſion in thy Soul for her ſtrange Diſloyalty.

Let this *Contrition* be follow'd with a couragious *Reſolution* of Amending what is amiſs, and of Correſponding better to Gods Graces for the Future; and particularly of Employing the *preſent Day* to his honour and ſervice; ſaying with the Prophet: *My Heart is prepared*, (O my Lord God! *my Heart is prepared to perform its duty*, &c.

After this *General Reſolution* of well employing the preſent Day; propoſe to thy ſelf in particular, thoſe *Principal Actions and Affairs*, wherein thou probably may'ſt be

be that Day engaged: and having ranked them in thy Mind according to their several Orders, assigning to each of them its proper Place, Time, and Measure; Offer them up to God with a pure Intention to seek his only honour in their Performance, and committing all to his Providence, which will cause them to succeed to your Good and his Glory.

Lastly, *Conclude this Morning Exercise* by humbly imploring thy Creators powerful Assistance for the effectual performance of these thy pious Purposes; saying with the same devout Prophet; *Keep my steps in thy sacred paths*, (O Lord!) *that my weak and staggering Feet may not falter in the way of thy blessed Law*, &c.

13. *A happy Beginning, is one half of the Work*; and a Ship unmoor'd from the Harbor, with a favourable Gale, and ful-swoll'n Sails; seems rather to fly than swim towards the intended Port: A Soul which hath so well entred upon her Days voyage, cannot but make a happy progress, following the same conduct of the Holy Ghost, whose gracious Inspiration gave her this first good Motion: And it ordinarily fall's out with man's Heart, as with a *Bowl*, which continues rowling along one the same side, on which he grounded it who first deliver'd it.

If

If thy Heart, *O Christian!* hath begun in the Morning to turn upon Heavens side; it will easily follow that Rut all the Day long; and though the Objects of Creatures, the Variety of worldly Affairs, the Necessities of the Body, the Occupations of each ones Charge, Office, and Condition, and the several Accidents of the Active Life, will ly *as Rubs in thy Way*, to retard thy speedy Course: yet they will not have the Power totally *to stop thy tendency*, nor easily remove thee from thy well made Resolution. Thou wilt run through, by, or over all thou meetst with; to meet with that desired Object which is thy prime and principal Aim and Intention.

14. And now to set down a short and easy Method whereby thou mayst piously Regulate the *whole Days* course upon all Occasions: having in the Morning made these good Purposes, practise in the day-time *these Six Points*.

First, Endeavour to observe exactly the formerly made Division of the Days employments; executing each intended Action, at the Time, in the Manner, and with such Conditions, Qualifications, Circumstances, as you foresaw and premeditated the same: Yet, not *with a Spirit of Servitude*, which eyes you to run over by Rote some anciently used.

aſed Exerciſes; falling into diſquiet, when ſome unforeſeen Accident ſhall force you to deferr or interrupt your own prefix'd time and order: But with a free, peaceable, and pleaſant Spirit, which purſues the pre-intended Reſolution, (as far forth as the intervenient occaſions will permit,) ſweetly, reſignedly, unconſtrainedly. For, to oblige ones ſelf ſo ſtrictly *to any certain Method*, as never to fail therein upon ſome urgent Neceſſity; nor to leave it, without the loſs of inward tranquility: Is to render ones ſelf *uſeleſs to his Neighbour*, troubleſome to himſelf, tireſome to all Company. But on the other ſide, to preſcribe *no Rule* for your ordinary Practiſe, is to live in perpetual *Diſorder*, and to expoſe your ſelf to all ſorts of hazards and Confuſions.

Secondly, At the entrance upon each Action, (which is of moment,) remember and renew that good purpoſe you formerly made of *Referring all to Gods honour and glory*. This may be done (as it were) in the twinkling of an Eye, by a ſecret, ſweet, and ſuddain Glance of the Soul towards her Soveraign good; and is ſo far from over-buſying the Spirit; that it enables it with new activity, and alacrity to execute what it hath in hand. And this ſurely is one of the *chief Secrets in Spirituality*, whereby a Soul, which knows

the

the right use thereof and practises accordingly,) shall be sure never to act any thing in vain, nor with regret; but to undertake all things with Chearfulness, and turn all her Actions to her Merit: Because that Labour which proposes the Divine honour for its End; can neither be excluded from *Comfort* in its Prosecution, nor depriv'd of a *Reward* after its Performance.

Thirdly, Fall not so eagerly and ardently upon any Exteriour Actions, as to have your Heart *wholly fix'd upon it*. For, if the thing is *Indifferent*, this Excess may make it Evil: if *Good*, it must be done with due Measure, Moderation, Discretion: moreover, during the heat of this Violence and Vehemency, Passion may step into Reasons place, and Evil may borrow the cloak and colour of Good.

Fourthly, Examin all that occurs, before you give it entrance into your *Interiour*; And if you find it evidently *Evil*, and opposit to Gods Law and Love; presently and without dispute, reject it, abandon it, abominate it: If you find it *Good*, Lawfull, Laudable; embrace it quickly, sweetly, peaceably: If you judg it to be a matter *Indifferent*, behave your self also Indifferently; without tying your self to it by Affection, or turning from it by Aversion; because there

there may be danger in either, *there* of Excess, *here* of Incivility. In brief, Use, Receive, Refuse all things, according to their own real Nature, Worth, and Merit: the *Evil* with Horrour, the *Good* with Honour, the *Doubtful* with Dread, the *Indifferent* with a discreet Freedom, *All* with Tranquillity of mind. And this is a most useful and easy Rule, to pass the whole Day in Purity of Heart and Peace of Conscience.

Fifthly, Return often into your Interiour, by making frequent Reflexions upon your self, thereby to avoid your Enemies snares and surprisals. This is the Exercise of Exercises, the *Rules of Rules*, without which all the rest will little advantage you; and which alone (well practised) contains All, and consequently may serve instead of All: Neither is it uneasy to be by any one every where practised, without the least hindrance of Affairs, or hurt of Conversation.

But because *all our good proceeds from God*, The *Sixth* and last point of this Instruction, is to entertain your Thoughts continually with the feeling of his sweet and powerful *Presence in your Soul*, by frequent and fervent Aspirations and Jaculatory Prayers, either Vocal or Mental: Somtimes *Invoking his Mercy*; other times *Adoring his Majesty*; now *Thanking him*, then *Praysing him*; now

Com-

Complaining of your Misery, frailty, folly; then *Admiring his goodness*, patience, longanimity; now being *Sorrowful for your sins*, then making *serious Resolutions* of amendment: Thus varying your inward Acts and Affections, according to the diversity of Occasions, or to your Souls several Motions, or to the Holy Ghosts Impulses and In-actions.

He who can sweetly *pass over the Day* in these pious Exercises, and have his Soul fix'd in Heav'n, whilst his Body is tossed too and fro upon Earth; may (*Halcyon like*) find a real Calm upon the raging Sea, enjoy a quiet Peace in time of cruellest Warr; and remain unmov'd amidst the greatest Tempests. *Let there be thy Heart*, says St Augustin, *and here will be Rest.*

15. The Day thus happily sliding away, draws on the Night-Season; and there remains yet an *Evening Exercise* in order to *even your Accompts* with the great Father of the Family, concerning your days labour in his *Vineyard*. And if this Self-Examination seem'd a matter of much importance to meer *Philosophers*, (as appears in their Writings;) who aym'd only at the leading of a Moral, Discreet, and Rational Life; how much more necessary is it for *Christians*, who are to lead a Holy, Spiritual, Angelical, Divine Life? I say, (*a Divine Life*:) For Christi-

Christians are invited by their Profession, to imitate not only the Angels Purity, but their Creators Perfection; who hath proposed himself the Pattern as well as the final End and Period of our earthly Pilgrimage: *Be ye perfect*, O Christians (says our Saviour in the Gospel) *as your Heavenly Father is perfect*. The Apostle intimates this Duty, as generally belonging to all Christians, when he says *Let every one examine and prove his own works*: And the Council of Trent commands every one, *To Examin himself seriously, and to sound the deepest secrets, the most hidden folds, the darkest corners of his Soul and Conscience*: Which Precept though it obliges only such as present themselves to the *Sacrament* of *Penance*; yet it may be also esteemed a *Command of Councel*, as to this dayly Self-Discussion; a *Councel* of great consequence and necessity, and fit to be punctually followed by all Spiritual persons, who desire to discern the true State and Condition of their own Interiours, to regulate their Lives according to the Law of God and of Reason, to preserve themselves from Blindness, Obduration, and those multitudes of dangerous Crimes, which Self-negligence, carelessness, heedlessness infallibly draws upon them: *A Councel*, which all the holy Fathers have particularly recommended to their Childrens

practise;

practiſe; which all Gods Servants have carefully performed, (ſome *Twice*, ſome *Thrice*, others *Oftner*, all *Once* a day;) and without *which*, tis almoſt impoſſible for poor Men, (*who is toſſed too and fro, like Autumn leaves, with the Winds of Inconſtancy*,) to perſevere long in his Virtuous enterpriſes, Pious purpoſes, and holy Reſolutions.

16. And to deſcend now to the particulars of this Evening Exerciſe. The *Firſt thing* you are to do (*O devout Chriſtian!*) having recollected your ſelf in ſome place of retirement, Is to render humble and hearty *Thanks* to the Divine Majeſty for all Favours, Bleſſings and Benefits, beſtow'd on you generally in your whole life-time, and particularly *that preſent Day*: Benefits which his boundleſs Goodneſs dayly Renews by ſtill continuing them. And how particularly his Paternal Affection, Compaſſion, and Providence have appeared in your behalf, even in the divers Occaſions and Dangers of this now paſt Day; your Eyes (if they will only open) cannot but admiringly behold. Now, ſince he looks for no other return for his Bounty, than a bare Gratitude, which will coſt thee Nothing; Wilt thou refuſe, *O Creature* to thy Creator! Wilt thou deny, *O Chriſtian* to thy Redeemer! one dayly Act of thy Memory, one dayly Reſentment of thy

Heart,

Heart, one dayly Acknowledgment of thy Tongue, for his dayly continued Love and Liberality.

In the *next place*, you are to begg *Light* to discern, and *Aid* to correct such Crimes as you have that day committed. For how can you Hope without the help of Heavenly Light, to perceive the many faults, excesses, omissions, which your Frailty, your Rashness, your Indiscretion, your Proness to evil, your Perverse customs, have drawn upon your Thoughts, your Desires, your Discourses, your Actions, (amongst so many Objects, Occasions, Assaults;) either expresly against his Divine Will and Precepts, or (at least) contrary to his Love and Liking.

Thirdly, proceed to the particular Discussion of your Conscience, upon those four Points, prescribed by *St. Bernard*: [1.] How much have you advanced forwards, or gone backwards in the way of Virtue and Perfection! [2.] What you are in your Manners, what in your Affections? [3.] How like you are to your Saviour, how unlike. [4.] How nearly you are united to him, or how far distant you are from him. Then reflect briefly upon the Companies, Discourses, Objects, Affairs of the past Day; Considering what Passions, what Imperfections, what Omissions, what Commissions,

ſions, what expence of time, &c. And here the more Spiritual perſons may fitly make uſe of St. *Leo's method:* Let every Chriſtian (ſays he) lift and ſound his Conſcience, in this Manner: (1.) Whether the Peace, proffer'd to all by our Saviour, find's a Reſting place in his Heart. [2.] Whether any Carnal Concupiſence impugn's the pious purpoſes of his Soul. [3.] Whether he hates mean and humble things, and fancies ſublime and high matters. [4.] Whether the inordinate deſire of Gain, or a Greedineſs of encreaſing his temporal means, commodities, honours worldly glory and eſteem tranſports him. [5.] Finally, whether his Neighbours Proſperity provokes him to Envy, or his Enemies Calamity excites him to Joy and gladneſs.

If in your Examination, you have taken notice of any *Mortal Crime*; Be ſure to confound your ſelf preſently in your Creators preſence, by an humble acknowledgment of your ſtrange Malice, Ingratitude, Frailty: Look upon thee diſmal, inexplicable, interminable *torments of Hell*, which you have deſerved even now at this very inſtant: Then praiſe and magnify the *Divine Mercy*, which permitted not the Earth to ſwallow you, as *Dathan and Abiron*; or the Waves to ingulph you, as *Pharaoh with*

his

his Egyptian Army, or Fire to consume you as *Sodom and Gomorra*; or his Sword to cut you off, as the rebellious *crew in the Wilderness*; or his Breath to blast you with suddain death, *as Ananias and Saphira*; or some other Instrument of his severe Justice to revenge his Injury, raze you from off the earths Surface, and cast you headlong into the place which is only proper and therefore prepared to receive such ungrateful and perverse Wretches, as *divers Others*, who have been death-struck in the very height of their sinful fact, and hurried away to Hell, before they had perfected their begun impiety.

And why is this favourable *delay* of the Divine Justice afforded you, (*O undeserving Wretch*!) but to give you time to call upon his Mercy? Call therefore, (Poor and miserable Criminal!) *Call instantly* upon the Divine Clemency: *Petition* him presently for a Pardon: *Purpose* seriously to Correct, speedily to Confess, willingly to Satisfy for your Transgression: And suffer not, O *Christian*! suffer not any *Mortal Sin*, (which is not absolutly Renounc'd, Revok'd, Abjur'd, by a Retractation of your Will,) to harbour in your Heart, to nestle in your Soul, and to sleep one whole Night with you in your Bosom. For since you dread to admit a *Serpent* for your Bedfellow; how

dare

dare you ſleep ſecurely, having this horrid *Serpent*, not with you, but within you; not in your Bed, but in your Breaſt, to deſtroy your Soul by an eternal Death and Damnation, if your ſleeping Body ſhould be ſurpriz'd by a temporal Death and Diſſolution. And have not many Sinners been ſo ſerv'd? Ah! my friend! *That which happens to One, may happen to any One, and may juſtly be dreaded by every One.* In matters of ſuch moment, where the loſs (if it happens) is irreparable, *Precauſion* is neceſſary to prevent the *Danger*.

But this Act of Contrition muſt not have the fear of your own eternal Puniſhment, and the dread of Hell-fire, for its only *Object*: This is too mean a Motive for your Sorrow, and unſufficient for your Salvation. You are to take the riſe of your Grief from a more glorious Origin, the Conſideration of the heavenly *Felicity*, whereof this Sin of yours hath eternally depriv'd you, unleſs your true and timely Repentance re-inſtates you. *The Kingdom of Heaven ſuffers Violence.* Your Sorrow, O Sinner! muſt force your paſſage thither, and your Sighs and Tears muſt make a Breach for your entrance. Neither muſt you yet ſtay here, but ſoare higher than Heaven it ſelf, elevating your afflicted Spirit, even to the *Throne of the Divine*

Divine Majesty offended. Yes *O penitent Soul!* The Divine Goodness offended is the only pure Motive, and ought to be the prime Object of your *Sorrow and contrition*. *O my Father*, (said the Repentant Prodigal,) *I have sinned against Heaven, and in your presence*: He says not, *I am worthy of your Punishment*, unworthy of your Inheritance; but *I have offended you*, and injur'd your Goodness. The consideration of having offended his loving Father, more lively pierces his Soul, than the fear of Punishment, or the loss of his Portion.

To be sorry for our Sins, by reason of the *incurr'd Punishment*, is a Slaves property: by reason of the *lost reward*, is the part of a Mercenary; by reason of *Gods Goodness*, is a loving Child's Duty. The *Slave* shunns Blows; the *Mercenary* seeks for Gain, the *Child* shews his Duty: The *first* is an act of Constraint, the *next* of Covetuousness, the *last* of Love. The *Punishment* is indeed to be dreaded, and the *Reward* is to be desired, but Gods *Love* is chiefly to be regarded. His Love should be mens *only Motive*, because Himself is the *only Object* which deserv's all his Affection; the *only Good* which can repleniſh his capacious Heart; the *only worthy* to draw us, and the *only able* to satisfy us; the *only Center* whether we are to stear our Course,

Courſe, and the *only End* which can termi-
nate it. Finally, 'tis *He only* who is our A
in All, our Perfection, or Crown, our eterna
Felicity.

Behold, (*Devout Chriſtians*!) the tr
means, whereby you may be, evermo
ready for the Time, *which is always ready f*
you, and may ſteal upon you when you le
think of it, unleſs you dayly think of it. G
give us all his Grace, to practiſe well the
pious Inſtructions, and to husband wiſe
the *precious Time* he lends us; that ſo t
Time wherewith he threatens us, may n
ſurpriſe us.

Your Time, (ſays he to you all, his loving
beloved Children,) *is always ready*; Dea
ſtill attends at your doors, but where
when it will enter and ſeize upon you, y
know not. It is therefore your part to e
pect it every day, and in every place; a
to make ſo good uſe of your Time *here*,
that you may *hereafter* (through my aſſiſti
and proferr'd Grace,) come to the Eterni
of my promiſed and prepared *Glory*. T
which lead and conduct us all, the eterna
Bleſſed Father, Son, and Holy Ghoſt.

THE CHRISTIANS Daily Exerciſe aforeſaid, Reduc'd into Practice.

With the Intermixture of many Uſefull Inſtructions and Directions.

¶. I.

1. *The Exerciſe for the Morning.*

HAving ſatisfi'd Nature with convenient and competent reſt and ſleep; remember preſently, upon your firſt awaking, to mark your ſelf with the common and myſterious badge of Chriſtianity, ſaying, In the name of the Father, *&c.*

Then breath forth ſome brief Aſpirations befitting that time, as,

IN the name of my crucifi'd Lord Jeſus, I will now ariſe: He bleſs me, keep me, ſave me, protect me, and direct me, this day and evermore.

Illuminate my Eyes, O Lord! that I may not sleep in death; and that my Enemy may never say, I have prevailed against him.

My Soul hath desired thee in the night, O my Lord and my Love! and in the morning I will watch after thee.

Arise, thou that sleepest, (arise my dull and drowsie Soul!) and Christ will enlighten thee.

To thee, (O my Lord!) do I lift up my Eyes, my Hands, my Heart, from *this Bed* where my Body hath taken its nightly repose, towards *thy Heaven*, where my Soul expects her eternal rest.

Here I am, but thither I aspire: This is only my Inne, that's my Habitation.

Unseel my Eyes (O my God!) which sleep hath thus long closed: darkness lately cover'd them, let thy divine grace now clear them.

Excite thy self (O my Soul!) from this drowsiness which depressed thee, break these Fetters, and fly up freely towards thy Creator.

Thou hast satisfi'd thy Bodies necessity, settle thy self now to thine own Duty; which is, to contemplate and love thy soveraign good.

Look up to heaven, where thy servitude shall one day cease, and where thy action

shall

all still continue, without this tiring interuption, and troublesome subjection to thy nslaving Body, which here ties thee to its orruption, and compells thee to comply ith that which retards thee, withholds hee, overcharges thee.

And thou (my Body) since thou hast fficiently reposed, rouse up thy self to erve thy Mistress Soul, which during this ong night season, hath desisted from er own functions, to condescend to thy railty.

Make her a return of thy civility, and imploy all thy powers to obey her precepts, as he hath given way (by a cessation of all er faculties) to the reparation of thy veakness.

Excite your self to a speedy and early rising, nd habituate your Body, to get the victory over loath and sluggishness; by making use of some nstance of affection towards your loving Lord nd Saviour, as,

Thou summonst me (O my God!) by thy Angel, my Guardian, to appear before thee, nd to praise thy divine Majesty. I seem o hear thee sweetly calling me, inviting me, expecting me; *Arise my Love, my Dove, my Spouse, my Fair one, and come: The night s past, the day is present, cast off therefore all works of darkness, and put on the armour of my*

light and love. And I moſt joyfully anſwer thee, (O my loving Lord!) behold my heart is ready to love and praiſe thee, this day and evermore.

Aſſure thy ſelf, that the obſervation of this ſmall (and ſeemingly unneceſſary) Rule, to wit, of riſing early and ſpeedily, *will add great courage and comfort to thy Soul, in the progreſs and practice of thy ſpiritual Exerciſes: whereas on the contrary, you ſhall prove by experience, that a little lazineſs in the Morning, leaves a certain lumpiſhneſs and tepedity in your interiour; whence it falls out, that your works of the whole day following, want either* fervour of affection, *or* purity of intention: *Every ſmall temptation or contradiction overcomes you, diſcompoſes you, and puts all out of order.*

You may here conſider, 1. *That whilſt you were ſleeping in your Bed, the bleſſed Quires of Angels and Saints, were ſinging Gods praiſes in heaven.*

2. *That many poor Souls have paſs'd the pangs and agonies of death, and receiv'd their dreadful, doubtful, and eternal Doom.*

3. *That many others have in this very night fall'n into ſundry miſchiefs and miſeries; ſome pining away with hunger, others languiſhing in their ſickneſſes, others periſhing by fire, water, deſolation, deſpair,* &c.

From

From these Considerations, will arise several affections of love, admiration, gratitude, &c.

Having thus entertained your Soul with these or such like pious thoughts, and ardent ejaculations, from the time of your awaking, till you have clothed your body with its garments, (as with its sackcloths of Penance;) you are to cast your self devoutly on your knees before Christ crucifi'd, sacrificing to him your first-fruits, by making briefly and devoutly these acts following, of Adoration, Thanksgiving, Obligation, Protestation, Petition.

1. I adore thee, O omnipotent Creator! from the very depth of my heart and soul, as my soveraign and only Lord and Love; from whom I had my first beginning, have my present being, and hope my future happiness.

2. I return all possible thanks to thy infinite goodness, for all thy gracious blessings and benefits, bestowed on me, a most unworthy, undeserving, sinful wretch.

3. I offer to thy divine Majesty, to supply my own indignity, the most dearly beloved heart of Jesus, thy Son and my Saviour, with all the merits of his blessed life, and bitter passion, and whatsoever is gratefull unto thee in heaven and earth.

4. I protest and promise for the future,

amendment of my life, reformation of my manners, preformance of my duty, and a more serious tendency to thy love and service.

5. Grant unto me, I beseech thee, O my gracious Lord God! (and to all them for whom I ought to pray;) wisdom to know thy holy will, and courage to execute it; give me grace to avoid sin and scandal, and to work and walk uprightly in thy presence this day following, and all the days of my life.

Or, if your leisure permits, you may enlarge your self, and elevate your Soul towards the glorious and incomprehensible Trinity; acknowledging your own nothing, and adoring his infinite Essence, with the same feeling of his presence, as his holy Prophet seem'd to have, when he exclaim'd.

O my dread Soveraign! all my substance and being, is a meer nothing before thee.

Without thee I was nothing, and what I now am by thy power, I here annihilate in thy presence, by an humble sense of my own meanness, and of thy greatness; of my ignorance, and of thy wisdom; of my misery, and of thy mercy.

I came from nothing by thy gracious favour, and I return into my nothing, by confessing what I should be without thy continual

ual support, and by acknowledging what am by thy free liberality.

I adore thee, O prime, supreme, sovereign Being! O Being, upon which depend ll Beings! O Being, who art all things in hy self, without which all things are nothing at all.

Being! in which, all that is, subsists; from which, all proceeds; by which, all is maintain'd; for which, all labours; under which, all obeys; to which, all relates; without which, all would perish.

I adore thee, O powerful Creator, and pious conserver of all things! in whom, and by whom, the inanimate Creatures have being, the animate life, the sensitive feeling, the rational understanding, the virtuous grace, the blessed glory, the damned subsistency, the actual essence, the possible idea's: out of whom, if there be any thing, 'tis only sin, which hath no being.

I adore thee, O my great, glorious, gracious Lord God! and humbly acknowledge thy superiority, and my dependency; thy power, and my subjection; thy immensity, and my littleness; thy all, and my nothing.

Then entring into a serious consideration, of the large benefits receiv'd from his liberal hands, exclaiming with the same extasi'd Pro-

What gratefull acknowledgment ſhall I return to my Lord God, for ſo many great ſignal favours which his love and liberality have ſhowr'd down upon my head?

He created me, when I was nothing; he redeem'd me, when I was loſt; he juſtifies me, when I am a ſinner; he will crown me when I continue juſt.

He has given me a being, reſtor'd me to a good being, offers me a gracious being, prepares for me a glorious being.

He beſtows on me his Image in my Creation, his Blood in my Redemption, his Spirit in my Glorification.

And above all theſe benefits, he hath given me his eternal love, which prepar'd for me before all time, all theſe infinite favours; *I loved thee* (*ô N.*) *in my eternal charity.*

And is not the ſight of ſo many benefits, (which are more remarkable in my own particular, than in divers others) a ſufficient motive to draw acts of eternal praiſe and gratitude, from my affectionate heart and mouth, towards thee, my gracious, glorious, bountifull Benefactor?

Wherefore (O my liberal Lord and Lover!) I here preſent thee with all the thoughts of underſtanding, all the affections of my will, all the acts of my memory,

ery, all the motions of my appetite, all the dea's of my imagination, all the deſires of ny heart, all the functions of my ſenſes, all he faculties of my ſoul: *My very bones, marow*, and *bowels*, *ſhall exclaim* (after their aſhion) by an interiour feeling of gratitude; *Lord who is like thee*, in greatneſs, goodneſs, graciouſneſs, love, and liberality?

Then reflecting upon your former ingratitude, frame a general act of compunction and contrition.

But ah! ungratefull wretch that I am, how have I abuſed all theſe thy benefits, bleſſings, and favours? how have I perverted the gifts of Nature, miſ-imploy'd the gifts of Fortune, rejected the proffer'd gifts of Grace, contemned the promiſed gifts of Glory.

Caſting here a glance upon the moſt grievous ſins of your life paſt.

And oh! how deeply is my ſoul confounded at her ſtrange diſloyaltie?

Then reſolve courageouſly to amend all that is amiſs, and to correſpond better to Gods grace for the future: and in particular, to imploy the preſent day to the divine honour, glory, and ſervice, ſaying with the Pſalmiſt,

My ſoul is prepar'd (O my Lord!) to perform its duty more faithfully for the future: Direct (I beſeech thee!) my thoughts,

words and actions, thou who disposest my heart: Enable me to do, thou who inspirest the desire.

Let this day, which begins with the invocation of thy sacred Name, pass on in the observation of thy holy Law, and end with the benediction of thy gracious favour.

After this general resolution of well imploying the day, you are to propose to your self in particular such principal actions, wherein you may probably be that day engaged; ranking them in their several orders, and assigning to each one its due time, proper place, and just measure.

I humbly offer up to thy sacred Majesty all these actions, (and whatsoever else the variety of humane affairs, and worldly accidents, may this day produce) with a pure intention, to seek thy only honour and glory in their performance, and committing the whole success to thy divine will and providence.

They who aim at higher perfection, are daily to employ their time in the practice of these two Points.

1. *Profound Humility.*
2. *Cordial, and continual abnegation.*

Questioning their souls thus:

O my Soul! the Son of God, sweet JESUS, is dead for our love, and we die shortly,

hortly, and perchance this very day; let us hen do ſomething extraordinary for our lear Saviours ſake, and for the expiation of ur ſins. What ſhall we leave, perform, eform, ſuffer, for his love and honour? wherein ſhall we humble, deny, reſign our elves?

You are to perſwade and aſſure your ſelf, hat this preſent day is lent you, to prepare nd diſpoſe your ſelf in it, for the future day f Eternity, and therefore reſolving to make he right uſe thereof, ſay cordially with the Royal Prophet.

Now I will begin; My time paſt is totally loſt, and therefore this very day and hour, I will begin to requite and recover all my former faults and follies, by my future fervour and faithfulneſs.

In particular, I fully reſolve and purpoſe, 1. To avoid *ſuch* occaſions of ſin, curioſity, loſs of time, *&c.*

2. To fight couragiouſly againſt *ſuch* a Temptation.

3. To mortifie *ſuch* a Paſſion or Imperfection.

Take courage, O my Soul! behold Jeſus thy Lord, and Love looks upon thee: 'tis for Eternity thou laboureſt, and who would not chearfully paſs over theſe moments of pain and trouble, to poſſeſs thee, O bleſſed Eternity!

O

O ſweet Jeſu! that every hour of my life, and every motion of my heart, might praiſe thy ſacred Majeſty! O that every ſtep I tread, might draw me nearer and nearer unto thy Love!

After all your good reſolutions, you muſt acknowledg they came from Gods grace, and that the execution thereof, depends wholly upon his goodneſs: and therefore you are humbly to offer him your heart, with all theſe holy deſires and deſigns, in beſeeching his bleſſing upon them. And ſo,

Conclude this Morning Exerciſe, by imploring his powerfull aſſiſtance for their effectual performance, ſaying with the Prophet,

Keep my ſteps in thy paths, O Lord! that my weak, reeling, and ſtaggering feet, may not ſtumble, falter, aud fall backwards from the way of thy bleſſed Law and love.

Thy divine glory, is my deſired Heaven; let thy holy Will, be my way to it; let thy grace, be my guide to it; let thy ſtrength, be my ſupport in it; let my obedience, be my ſteps towards it.

Let me walk in thee, for thee, to thee: In thy Spirit, for thy Honour, to thy Kingdom.

And if any ſtumbling-block lies in my way, during the courſe of my this-days-pilgrimage, remove it (O mercifull Creator!) with

ith the powerful hand of thy holy Provi-ence; or cause it to serve, (not as an occa-on to divert me, or a snare to shackle me, r as a clog to retard me: but) as a spur to xcite my diligence, in the succeeding race f thy divine love and service. Give me cou-age to run through, by, over, or under all hat I meet with, that so I may happily meet with thee, the only intended, amiable, and desirable object of my soul, for all time and eternity.

2. *The Regulation of the Day.*

Consisting in the practice of these six following Points.

1. *THat you exactly observe the formerly made division of the days-hours; executing each intended action, at the time, in the manner, and with the premeditated conditions and Circumstances; yet not servilly tying your self to any thing, but performing all with a free, pleasant, and peaceable Spirit.*

2. *That you endeavour to renew your general intention,* (of referring all to God; honour and glory) *at the entrance into each particular action.*

3. *That you fall not so eagerly upon any exteriour affair, as to have your heart wholly fixed upon it, and your mind totally taken up with it.*

4. *That*

4. *That you examine all that occurrs you, before you give it a full entrance into your interiour: considering briefly, whether it be good, bad, or indifferent, and so presently to embrace it, reject it, or behave your self indifferently towards it.*

5. *That you return often into your heart, by self-reflection; to avoid your enemies surprisals.*

6. *That you entertain your thoughts with the continual feeling of your Creators sweet and powerful presence in your Soul, by making use of frequent and fervent Aspirations, and Jaculatory Prayers, either Vocal, or Mental.*

This last point, to wit, [The continual consideration of the divine presence] *is the Exercise of Exercises; and which being alone well practis'd, is alone sufficient to bring you to great purity and Perfection.*

Let it therefore be your daily and hourly endeavour, to look always upon the Divine Majesty, (as every where nearer to you, than you can be to your self) and to aspire frequently and amorously to him (at least in heart, if not in words) in this or some such manner; (as the several occasions, your own affections, and the Holy Ghosts inspiration, shall suggest.)

O my God, and my All! O my Soul, where are we? what do we think of? who sees us? how are we imploy'd? why lose we our time, which is so precious? Jesu, I crave thy

y pardon, and implore thy grace and ercy. O my Lord, grant me thy love! O y Saviour, sweeten my labours, &c.

And this you may briefly, sweetly, and most ofitably practise, at all times, in all places, imoyments, companies. But before you go abroad, u may thus piously premeditate.

1. *That many have pass'd out of their Houses perfect health, and never returned home alive: hy may not the same befall you?*

2. *That your Conscience will be much quieter the Evening, for having begun well your Devotion in the Morning, and discharg'd well your uty in the Day-time.*

3. *That to go forth into the world, is to meet any troubles, pass many dangers, and perform any duties; therefore rush not rashly into it, without recommending your self to God, and craving his blessing and assistance.*

3. *The Exercise for the Evening.*

Having thus pass'd on the Day in these interiour entertainments, and such exteriour imployments as were suitable to your Calling;

Recollect your self, at a fit hour, and in a place convenient, in order to your Evening Exercise: And begin it with an act of Thanksgiving.

I Render thee most humble and hearty thanks, O my gracious Benefactor! for

for all thy bleſſings and benefits, beſtow'd on me generally in my whole life time, particularly in this preſent day.

O the multitudes of thy mercies and favours, conferr'd upon ſo poor and ſinful a creature, (who deſerves nothing but to be utterly by thee forgotten and forſakeſt;) in Nature, in Grace, upon my body, upon my ſoul!

Thou haſt given me (O my glorious Creator!) a rational being, and ſtamp'd it with the ſacred Image of thy Divinity. Thou haſt beſtow'd on me thy own eternally bleſſed Son, to die for my ſins, and left thy Sacraments for my ſpiritual ſolace and ſuſtenance! Thou ſendeſt me thy inſpirations to excite me, commandeſt thy Angels to guard me, promiſeſt thy Kingdom to encourage me!

Thou haſt thus long born with my negligences, impieties, impenitency! Thou haſt hitherto withheld the thunderbolts of thy Juſtice, hanging over my head; ſhut up Hell's mouth, gaping under my feet; repreſs'd the devils rage, ready on every ſide to devour me!

Thou haſt expected my Converſion with long patience, deſired it with much love, allur'd me to it with many ſweetneſſes, provok'd me to it with frequent ſummons,

ons, preſs'd me to it with fearful threat-
ngs.

Thou haſt daily renew'd all theſe thy di-
ine benefits, by ſtill continuing them, even
l this preſent and now paſs'd day; in
hich thy paternal affection, compaſſion,
nd providence, have moſt particularly
ew'd themſelves in my behalf: All which
y Eyes cannot chooſe but admiringly be-
old, and which my heart doth here moſt
ratefully acknowledge! exclaiming with
ny holy Prophet,

Praiſing, I will invoke thee, my Lord and
ny God! I praiſe thy bounty for the alrea-
y receiv'd benefits; I implore thy gracious
avour for their future continuance; and I
nvoke thy holy light, that I may ſee and
now my former ingratitude, negligence,
iſloyalty; that ſeeing and knowing them,
may deteſt and deplore them; and by de-
loring them, may make ſome ſatisfaction
o thy divine Juſtice.

*Then begging light, and confeſſing your own
gnorance and blindneſs in ſelf-knowledge: ſay
ith the ſame Prophet,*

Who is he, (O my Creator!) that can
learly conceive, and truly underſtand the
umber and the enormity of his offences?
Give me a glimpſe of thy heavenly light,
O my gracious Lord!) that I may diſcern
the

the manifold defects, exceſſes, commiſſio omiſſions, which my frailty, my raſhn my proneneſs to evil, my perverſe cuſtom have this Day drawn upon my thoughts, deſires, my diſcourſes, and my actions.

Then deſcend to a particular Diſcuſſion your Conſcience.

1. *Reflecting briefly upon the Places, Companies, the Occaſions, the Diſcourſes, Objects, the Affairs of the whole day.*

2. *Conſidering ſeriouſly.* 1. *What Pa ons have had greateſt power over your ſpir* 2. *What evil Cuſtoms have return'd to tyra nize over your Nature.* 3. *To what imperfec ons you have been moſt ſubject.* 4. *How you ha perform'd your Morning reſolutions, of do this, avoiding that.* 5. *How you have compl with the Obligations which concern your ſpeci calling, charge, and condition.*

3. *Marking particularly, upon each one t theſe heads, your moſt notorious Exceſſes, O miſſions, Commiſſions, Negligences.*

Then conceiving a general hatred, horro and deteſtation of all ſin, ſay briefly,

O my Soul! How ill have we imploye our Time and Talent, lent us to meri Eternity.

O my Lord and Maker! I am moſt hear tily ſorry for all theſe ſins, defects, and im perfections, which by thy divine grace an ligh

ght I have now discover'd and discern'd in y soul: and humbly implore thy merciful rdon, both for them and all such others, have escaped my memory.

But if in the Examination of your conscience, u there take notice of any mortal Crime: Be re to confound your self presently in your Crea- rs presence; Crying out in the bitterness of ur Soul,

O my strange Frailty, Malice, Ingrati- de! Whence is it that thou (my justly ritated Creator!) commandedst not the arth instantly to swallow me, or Fire from eaven to consume me, or thy exterminа- ng Angel to cut me off?

Whence is it, that thou withheldst thy reath from blasting me, (in the very eight of my sinful Action) with sudden eath; or that thou sent'st not some of thy nstruments of Justice, to revenge this horrid njury, by razing me from off the Earth's rface, and hurrying me head-long into the isinal, inexplicable, interminable torments f Hell; being the place, which is only roper (and therefore prepar'd) to receive ich ungrateful, ungracious, and perverse vretches.

And why is this favourable delay of thy ivine Justice, afforded me, (O my patient nd compassionate Lord God!) but only to give

give me time to recall my ſelf from
wickedneſs, and to call upon thy Me
and Goodneſs?

Behold, (O my Creator!) I call, I cry
come to thee, as a poor, wretched, miſera
Criminal! I call to thee for Pity, I cry
thee for Mercy, I come to thee for Pard
And I reſolve, purpoſe, and promiſe, (by
aſſiſtance of thy Grace) ſeriouſly to corre
ſpeedily to confeſs, and willingly to ſa
fie for what is amiſs in me.

And this not for fear of Hell-fire, whi
I have deſerved; not for the loſs of Heav
which I have forfeited: but for the love
thee, (my Lord God!) whom I have offe
ded. I acknowledg my ſelf worthy of t
Puniſhment, unworthy of thy Inheritance
but that which chiefly grieves me, is the h
ving injur'd thy Goodneſs: The conſider
tion of having offended thee, (my lovi
Father!) more lively pierces my ſoul, th
the apprehenſion of my ſufferings, or the lo
of my Childs portion.

Wherefore, even for thy own ſake, (
compaſſionate Father!) pity, relieve, a
receive thy poor repenting, and returnin
Prodigal: who even for thy own and on
ſake, heartily deteſts all his ſins, ſincerel
promiſes his amendment, and humbly crav
thy pardon.

Th

ey who have more time and leisure (and who e to become more truly spiritual) may here, e they betake themselves to their rest, make five internal and affectionate acts.

A Spiritual uncloathing of our Souls.

Eturn securely (O my Soul!) into thy place of rest; Repose sweetly, quietly, idently in the bosom of the divine Boun- Rely intirely upon thy Lords love mercy; And cutting off all cares and iosities, all fears and desires, remain here tentedly; without diverting thy self with other Objects.

Behold, O my Lord and Lover! I abso- ly renounce all but thee, humbly casting self into the arms of thy most holy dis- ition, Providence and Protection.

will henceforth aim at nothing but the ancement of thy Honour, the accomplish- nt of thy Will, the encrease of thy Love, l an Union with thy self.

O how truly happy wouldst thou be, (my unmortifi'd Soul!) were thy Affections e free, and not clasp'd to any Creature? t thou couldst readily, resolutely, resign- y, throw off all; and take the naked Cross thy total Inheritance!

Thou (O my loving Lord Jesu!) wert rn naked in a stable, diedst naked on a Cross,

Croſs, wert put naked into thy dole
Mothers arms, to be firſt bath'd in h
Tears, and then buried naked in anothe
Sepulcher: and ſhall not my Heart and So
burn with love of external and internal N
kedneſs?

Live my Lord Jeſus! depriv'd of Fath
and Mother, on the Croſs: Live *Mary* d
priv'd of thy only Son, at the foot of t
Croſs: Live naked Croſs, and live this ho
Nakedneſs; *Live my Beloved to me, and*
to him.

Uncloath me therefore, (O Jeſu!) 1. O
all ſin. 2. Of all affection to ſin. 3. Of a
curioſity and vanity. 4. Of all ſenſuality
5. Of all inordinate paſſion. 6. Of all ſelf
complacency, ſelf-judgment, ſelf-love, ſelf
will. 7. Of my whole ſelf, and whatſoeve
is diſpleaſing to the pure eyes of thy divin
Majeſty.

2. *A moſt profound Humiliation of our Souls.*

O My Soveraign Creator! I moſt hearti
ly acknowledg my own baſeneſs, mi
ſery, weakneſs, wickedneſs, nothing: I per
fectly hate, diſlike, and loath my ſelf, and
all my own proceedings.

Behold me, (O Lord!) lying here pro
ſtrate at thy feet, as a poor Publican, not
worthy

thy to lift my Eyes towards Heaven, or take thy sacred Name into my sinful uth!

But what more can I do, (O my Maker;) n offer up to thy Majesty an humble and trite heart, fully prepar'd to suffer what u shalt please to command it: And lo, I esent my whole self, bound hand and foot, fore the Throne of thy Mercy, to be adg'd according to thy Will.

Lord! I fly not from thee; I appeal not m thy Sentence; I pretend no priviledge; lead no excuse.

Be thou the Knife, and I the Flesh: Hack d hew me, cut me and crucifie me as thou easest: Only pardon my sins; Let me live thy service; Die in thy favour; and Enthy Love for all Eternity.

3. *A recommendation and resignation of all, to the Divine Majesty.*

NTo thy holy hands, (O Heavenly Father!) I recommend my Spirit, my emory, my Will, my Understanding, my nses, my Actions, all that I have and n.

I cast all at thy sacred feet; imploy them l as best liketh thee, that by them all thou ayst be praised, served and loved, purely, rfectly, perpetually.

I entirely reſign my ſelf, and all to thy moſt ſacred Will, in life and in death, for time, and for Eternity. And will reſolutely, chearfully, and affectionately, ſay and ſing at all times, in all places, upon all occaſions, *Our Lords Name be ever praiſed*, his honour always promoted, his Will eternally perform'd, by me, and by all his Creatures.

4. *A hope and confidence, that God whom we Love, and who Loveth us; will effect what is beſt for us.*

BEhold, (O Heavenly Father!) I here place my ſelf under the wings of thy paternal protection, by an immutable Act of filial Confidence and faithful Affection; humbly committing all that any way concerns me, to thy moſt holy Providence.

In this Center (O my Creator!) I will irrevocably fix my Heart and Hope: making it my ſole imployment (during this my lives Pilgrimage) to pleaſe, praiſe, and love thee; and not doubting but thou wilt provide for me, preſerve me, perfect me, and (at thy own appointed time) bring me to thy perpetual bliſs and felicity.

In this Act of Love, Hope and Confidence, I will ſecurely ſleep, expire, and die the death of Love: living no more to my ſelf,

self, for my self, in my self; but thou (my loving Lord!) living within me: leaving to thee all care of my self; and not fearing what can befall me, in all future time and eternity.

5. *A Divine Sleep of Contemplation.*

AND now composing my Body to sleep, my Heart shall remain awak'd to thee, (my Lord and Lover!) Though my Understanding remains vacant from all discourse and image; my Will shall be still working, watching, and melting away in Acts of Love to thy divine Majesty.

O sweet and secure sleep! O sincere and solid repose! O pure and perfect pleasure! O the difference, between this spiritual and all fleshly contents! How great (O Lord!) is the multitude of thy sweetness, which thou hast laid up in store, for all such as truly love and faithfully serve thee!

O Lights! O Delights! O Extasies of Spirit! O sweet spouse of my soul! Wound me, Burn me, Consume me, Annihilate me in the abyssal depths of thy divine Love and Union.

Then put off your Garments with all modesty and civility: being never without some pious thought in your heart, or some Jaculatory-prayer in your mouth: As,

O Saviour! how barbarously wert thou uncloath'd, to be nail'd naked to the Cross?

Uncloath my soul, (sweet Jesu!) of all its evil habits, and idle affections, &c.

Composing your self in your Bed, you may say or think thus:

This Bed, may perhaps be my Grave, this sleep my Death, and my next Uprising may be my Summons to the Soveraign Judges terrible Tribunal: O dear Saviour! dispose of me at thy Pleasure for time and eternity.

Endeavour to take your Sleep (which is a natural action) with a Spirit of Devotion: so making meritorious each minute of time, (whereof Sleep seems to rob you) by loving God with your Soul, even whilest your Body hath no use of Sense, (either Actually, by breathing forth affectionate Aspirations as oft as you awake, or Vertually, by the vigour of your now well made Intention:) And thus you may say with the Spouse in the Canticles; I sleep, but my heart watcheth.

Then quietly shut your Eyes, and fall asleep, upon some good Cogitation, or pious Affection: (For the last thought at Night, occurs commonly first in the Morning;) saying with Jesus on the Cross,

Into thy hands, (O heavenly Father!) I commend my Spirit.

If

If sleep seizes not presently upon you, say ree *Pater-nosters and Aves: The first, for* e *faithful departed; The second, for the* ow *sick and agonizing; The third, for all* ur *enemies: Which are Three Spiritual Alms-*eeds.

¶. II.

Directions for Prayer and Meditation.

THey who aim at the perfection of Virtue, and mean to make a solid progress in Spirituality, must (besides the Morning and Evening Exercises before prescribed) daily, duly, and perseverantly apply themselves to Prayer *at set and set times; and never omit* it *upon any pretext whatsoever, as far forth* as Obedience, Charity, and Discretion will permit.

There are four sorts of Prayer;
Vocal, Mental, Aspirations, Transcendent.

1. VOcal Prayer, *is the most imperfect of all, as having the least share of Spiritual* light. *Yet it is the most proper for Beginners,* till the Soul becomes more internal: *And it*

is to be perform'd (especially when it is of obligation) punctually, leisurely, distinctly, devoutly.

Be sure to make a good choice of your Vocal Exercises: preferring those *before all others which excite you to most Devotion, and which afford the sweetest relish to your Souls appetite.*

2. MEntal Prayer, *consists of* three *parts*; *Preparation, Meditation, Conclusion.*

Preparation *hath three* Acts:

The first *is, a Lively, Humble and Amorous apprehension of* God's Presence, *who is with you, within you, your Life, your Love, your All.*

The second *is,* Purity of Intention; *protesting you come to Prayer, only to praise, please, and honour the Divine Majesty: and happen what will, that you will do, as far forth as his powerfull Grace shall enable your weak endeavours.*

The third *is* Invocation, *by which you heartily beg light from the Father of Lights; humbly acknowledg your own Nothing; and entirely abandon your self into Gods holy hands in all things whatsoever.*

Meditation *hath also three* Acts.

Consideration, *or a quiet search into the matter proposed, that you may win your will to God.*

Affections *and* Deſires, *to do this, leave that, love God, hate Vice,* &c.

Reſolutions, *firm purpoſes, and proteſtations, to practiſe as your will is inclined, as your Underſtanding is convinced, and as your ſoul is now inſpired.*

Concluſion *hath likewiſe three* Acts.

Thankſgiving *for all Gods benefits in general and particular: eſpecially for the grace he hath now given you.*

Petition, *craving that by your Creators mercy, your Redeemers merits, and the Saints mediation, all your defects may be pardoned, your Wants ſupplied, your Wounds cured, your Wiſhes acompliſhed: and imploring a ſpecial aſſiſtance for the putting in execution of your now made Reſolutions.*

Oblation *of your ſelf, body, ſoul, preſent prayer, all, to the divine Majeſty.*

3. PRayer of Aſpirations, *or* Jaculatory Prayers, *are ſhort, ſweet, frequent and fervent deſires, requeſts, elevations, and affections of the Soul to God.*

Theſe are of ſeveral ſorts: and may be made either in the Heart only; or by the Heart and Mouth joyntly.

Of this ſort of Prayer; ſee more in our Spiritual Conqueſt.

4. THe *laſt, pureſt, perfecteſt, and higheſt manner of Prayer, is made only by a*

certain adheſion of the devout ſoul to the divi
Will, without any Vocal expreſſions, Ment
diſcourſes, or any Images whatſoever: But
a ſimple, general, obſcure light of Faith, a
a Fervent, Attentive, Intenſive motion a
Union of Love.

Of this Prayer, See alſo our Spiritua
Conqueſt.

A way to Meditate upon any Virtue, or Vice.

1. AFter a lively apprehenſion of the d
vine Preſence, an humble acknow-
ledgment of your own unworthineſs, and
rectifying of your intention, as above: Ponder,
wherein the Virtue you deſire, or the Vice yo
deteſt, doth really conſiſt.

2. What need you have to get this, and t
root out that? How happily you ſhould live,
could you obtain it? What you loſe by not ha-
ving it?

3. What did your bleſſed Saviour teach and
practiſe; What our bleſſed Lady, or ſuch a
Saint? What ſaith [your Rule, or] your
Conſcience, or what is your Obligation touching
this matter?

4. Now what means are there to purchaſe
it? What are the occaſions which nouriſh this
Vice, this Paſſion, this Imperfection: and hin-
der this Virtue or Perfection? What Remedies?
What Practiſe?

5. Then

5. *Then purpose and resolve upon them courageously and confidently: not doubting but that in due time you shall tast the fruits of your faithfull labours and diligence,* &c.

And to perswade your soul to what you intend, you may add these affective Considerations.

1. If my sweet Saviour were now personally present, and asked what I should do in such a case, what Counsel would he give me? I will attentively listen to his words, cordially answer his Inspirations, and effectually follow his *Directions*.

2. If some dear friend should demand my advice in this matter, What would I answer him? *My* soul shall relish now the same Food, which it would then chew for another.

3. Why was I Created and Redeemed? Call'd to Gods faith and service? Why have *I* time still lent me? *I* will be an *Impartial* Judg; Condemn, Punish, Resolve, Amend.

4. What doth most trouble and hinder my holy *Design*? This inordinate affection, this creature, this pleasure, this thing, which withholds me from my God; *Is* it better than he is? *More* worthy to be loved? *More* beneficial to me? Shall my soul be ever satisfi'd or quieted with it! At the

hour of my death, will it plead for me o protect me from my Creators wrath an judgment? Is it capable to make me no Holy, or eternally Happy? If not; what strange Blindneſs, and Madneſs is it, fo me to leave God and adhere to it? Reſolv accordingly.

General Rules to be obſerved in all Prayer.

In all your practiſes of Prayer, and duties o Devotion, Let theſe general Rules be careful and conſtantly obſerved:

1. BEgin your Prayers with quietneſs an liberty of Spirit: that is, endeavour t have your heart diſintereſſed from all buſineſ and all creatures: Thinking whither you g and what to do.

2. Be ſure to bring with you to Prayer, either in Book, or Mind, theſe two things: 1. The points, or at leaſt the ground work of your Pray-er or Meditation. 2. What you intend to obtain by this Prayer.

3. In the progreſs of your Prayer, be carefull to avoid theſe two Extremities:

1. And indiſcreet tying and bending your Brain and Mind to Attention. 2. A negligent giving of liberty to wandring imaginations.

4. If

4. *If you find your Heart troubled, confounded or disperſed; Reduce it ſweetly, and encourage it to talk with its only Lord and Love about the important affairs of Eternity: Thus quietly checking your ſelf, and recalling your imagination:* Where are we? What do we? Whom ſeek we? God, Angels, Saints are preſent; and am I not preſent to my ſelf?

5. *When your darkneſs, dryneſs, dulneſs, temptations, or diſtractions, will permit you to do (as it were) nothing in Prayer: You are not therefore to be diſmay'd, or deſiſt from keeping on in your courſe at ſet and ordinary ſeaſons: But call to mind theſe three points with faithful diligence, reſignation, and indifferency.*

First, What was your intention in now coming to your Prayers; and fall preſently to the practiſe thereof.

Secondly, aſſure your ſelf, That to ſuffer for God being abſent, and to enjoy him being preſent, are of equal Perfection: And one of theſe you may alwayes do, by being to either of them indifferent.

Thirdly, That you came to your Prayers for two ends;

1. *To adore your Divine Maker, To caſt your ſelf at his feet, To be diſpoſed of at his pleaſure, To know his holy Will, To receive his ſacred Commands.*

2. *To lay open to him your Wants, To discover to him your Wounds, To present to him your Petitions; to seek relief, receive redress, beg an Alms. Now the first of these Ends (which is Noblest and Purest) is always in your own power to perform; and therefore That alone gives a sufficient value and merit to your Devotions.*

A Direction of our intention, at the beginning of our Devotions.

OPen my mouth (O my Lord and Maker!) to bless and praise thy divine Majesty; Cleanse my heart from all curious, noxious, and distractive thoughts; Enlighten my understanding, recollect my memory, inflame my will, purifie my intention, settle my attention, excite my devotion, elevate my affection, curb and compose all my interiour and exteriour senses:

That I may worthily, reverently, and religiously, perform this *Morning* [Evening] Sacrifice of Prayer, and that in union and vertue of those most pure and perfect Prayers and Praises, which thou (O Jesu my Redeemer!) living upon Earth, offeredst up to thy Eternal Father; Mine may be now acceptable in thy sight, profitable to the Living and *Dead*, and Honourable to thee and thy Saints.

At the end of our Devotions.

REceive (O merciful Creator!) this my Morning [Evening] Sacrifice; which I have offered up, and intended to the Glory of thy Name, the Honour of thy Saints, the Good of my own Soul, the Reduction of all ſinners, and the benefit of all the faithfull, living and departed.

Accept (O pious Father!) my poor endeavours; Pardon (O merciful Redeemer!) all my Defects and Negligences: Give me, (O good Holy Ghoſt!) efficacious Grace, to put in due practiſe my now made purpoſes and reſolutions.

Glory be to the Father, and to the Son, and to the Holy Ghoſt; (For the benefits of my Creation, Redemption, Sanctification:) As it was in the beginning, (when the Morning Stars praiſed thee,) Is now, (in the Church Militant,) And ſhall be world without end, (in the Church Triumphant.) *Amen.*

¶. III.

Practical Exercises, (dilated with Acts, Affections, and Elevations) upon the chief Christian Virtues.

The First Exercise.

Of Virtue in General.

Divided into seven Points.

1. *A generous Resolution to practise all Virtues.*

BEhold, (O sacred and undivided Trinity, Father, Son, and Holy Ghost!) an unworthy, wretched, weak, and wounded Soul, groaning under the burden of her own abyssal misery *terrified* with the consideration of thy inscrutable judgments, confounded at the memory of her former sin, sensuality, disloyalty and ingratitude, all covered with shame, and encompassed with sorrow, humbly prostrates her self before the Throne of thy dread Majesty, and presents her petition to thy infinite mercy.

Thou

Thou haſt been pleaſed, (O benign and ountiful Lord and Lover! *whoſe mercy is bove all thy wonderful works*) to expect er hitherto moſt patiently: *How long ſhall ſuffer you?* Thou haſt moſt piercingly enced her: *Why will you periſh? As I live, I deſire not the death of a ſinner.*

Thou haſt moſt piouſly invited her: *Come to me, all you that labour and are loaden, and I will receive you*, releaſe you, relieve you, revive you. Thou haſt efficaciouſly touch'd and terrifi'd her with thy threats: *Sin no more, leſt a worſe thing befall thee.* Thou haſt powerfully drawn her with thy promiſes: *No eye hath ſeen, nor ear heard, nor heart conceived, what I have prepar'd for them that love me.* Thou haſt confirm'd her in a lively Confidence of thy goodneſs: *It is I, fear nothing.* And finally, Thou (O my all merciful Lord God!) haſt put Contrition into my heart, Confeſſion into my mouth, Satisfaction into my hands, and unfeigned Reſolutions of a total reformation into my whole man: *This is the change of thy right hand*, (*O powerful Creator*!) the great and glorious gift of thy grace, and the effect of thy only goodneſs; and to thee therefore alone be aſcribed all honour and praiſe for evermore.

My (now unfetter'd) Soul aims at a higher

higher flight; she is become by thy blessi more sensible of these thy benefits, and mo zealous of her own good; and therefor covets a nearer conjunction with thy sel her beloved object: Ah! *Who will give he the wings of a Dove, that she may strong soar up to thee*, her amiable Soveraign; an sweetly rest in thee, her only satisfyin Center?

But alas! What am I, what have I, *wha can I do*, O my Lord, my life, my love where is my courage to set upon so high a enterprize, and *what is my strength* to a chieve it? The evil habitudes of all sin and sensuality, have yet an over-swaying power in my weak Soul: Her long continued cu stoms of vice and extroversion, lye still a lurking Centinels to stop her free passage into her own interiour: the usual Objects of her outward senses, busie and blind her inward eyes, and divert her from beholding Virtues beauty, from considering her own natural excellency, and from contemplating thy infinite bounty.

Break all these strong bonds for me, *O all-powerful Lord God*! And let the same grace and goodness, which hath so forcibly *de-stroyed the root of sin*, and *dispossessed Satan* of his empire in my heart, implant it now with solid virtues, and re-invest thou in

thy

hy own juſt heritage and habitation. Let ny heart, ſoul, ſenſes, and whole man, (all which have been formerly *D*ens of Thieves, Deluges of all Impiety, and Receptacles of ll vices) become new Paradiſes of all Perfections, and Gardens of *D*elights, wherein thou (my Lord and Lover) mayſt henceforth take thy true pleaſure and content.

2. *Virtue, is a Habit in the Soul, inclining her to produce actions ſuitable to her rational Nature. She excites her ſelf to ſhake off ſinful Habits; and reſolves to ſet upon virtuous Actions.*

AH my noble Soul! how glorious is thy natural being, how great thy dignity? Thy Reaſon reſembles thee to the ſacred *D*eity, beautifies thee above all ſublunary entities, puts a Scepter into thy hand, a Crown on thy head, and conſecrates thee King of all inferiour Creatures: And is it poſſible, that thou, (O amiable, active, penetrating, and perfect Spirit) ſhouldſt be ſo ſtrangely wanting to thy ſelf in this one only thing, (*which is of all things only neceſſary*) as to be unknowing in the ſacred Science of true life; and ignorantly blind, or brutiſhly negligent of thy own eternal happineſs and ſalvation?

Ariſe,

Arise, my immortal portion! Erect thy self into thy own Royal prerogatives: Weigh thy own worth, Regain thy lost liberty; be no longer slavishly subject to Satan, Sin, and Sensuality: shake off all these shackles of evil customs, vicious inclinations, and bestial affections; and set upon actions more noble, and nearer thy own rational nature. O be no longer the only monster amongst creatures, by wilfully deflecting, and basely degenerating from the fair order of thy great Creator: but be now at length as desirous and diligent to acquire such virtuous habitudes which are answerable to thy excellency; as thou wert formerly ready to follow all unreasonable and unproportionable impurities.

Yes, (O my Lord, and Lover!) I will quit all evil customs, and inure my self to such pious imployments, as may restore virtuous habits in my Soul, that it may become agreeable to the eyes of thy divine purity: I will endeavour to forget and forgo what I hitherto have been; vicious, wicked animal; and become henceforth a new man; religious, virtuous, rational. This is fully resolv'd on, O my Saviour, and faithfully promis'd: Support my frailty, (O my only encourager and comforter!) with the efficacious force of thy grace, and

power-

owerfully drive on my holy deſigns to a appy execution.

. The high Priviledges of Virtue; how much it is to be prized; and that it conſiſts in a Mean.

O Amiable Virtue! It both grieves me and ſhames me that my deceived ſoul, hath been ſo long a ſtranger to thy true ſweetneſs! What marvail, if I have hitherto liv'd (or rather languiſhed) as one diſagreeable to my God, unprofitable to my Neighbours, unpleaſant to my Self, and a prey to my inſulting Enemies; ſince I have been deſtitute of Virtue, which can only free me from evils, afford me happineſs, make me Maſter of my appetites, Lord of my actions, and Conqueror of my Adverſaries?

How highly will I henceforth prize thee, (O precious Jewel!) how earneſtly do I deſire to obtain thee, and how diligently will I endeavour to purchaſe thee, ſince thou powerfully *guideſt me to my own good*, and ſmootheſt the path leading to the Soveraign end and perfection, for which I was created. Ah my poor ſoul! what more wouldſt thou wiſh in this life, than to be good and perfect, what more in the next, than to be eternally

nally happy? both these, Virtue abunda-
ly bestows on thee. Take therefore your f
carrier, (O seduced Wordlings) in fo
lowing your unsatiable fancies, your u
tam'd passions, your painted pleasures, yo
petty vanities, your uncontenting curio
ties: Behold, I here freely and willingly qu
all my interest in them; nor will I now ha
any farther solicitude than to follow *Virt*
to study *Virtue*, to learn to express this lo
ly *Virtue*, in all the actions of my life a
conversation.

O my Soul! that this golden Mean, we
the just measure of all thy actions! O th
thou couldst ever tread in the middle trac
of Virtue, and never *stray upon the righ*
or left hand, into the vicious extremities
O true *and straight way leading* undoubtedl
to my blessed eternity! how few do fin
thee? and yet fewer, alas! are they whic
follow thee.

Thou (O sweet Saviour of the world!
who ever lovedst the middle; who in th
Sacred Trinity, middlest the divine Persons
in the *Stable*, art amidst the Beasts; in th
Temple, amidst the Doctors; on the *Cross*
amidst the Thieves; after thy *Resurrection*
amidst thy *Disciples*; Give grace and dis-
cretion to thy poor Servant, to lay hold o
the happy Mean in all my Actions, which

so

highly pleaſeth thy Heavenly Majeſty. et me neither *Rejoyce* exceſſively, nor *rieve* unreaſonably: neither ſpeak raſhly or be ſullenly, *Silent*; neither *Act* or *Omit* ny thing whatſoever, but according to ue order and meaſure. Give me, O boun- ful beſtower of all good things, a ſolid *aith*, unblemiſh'd with Atheiſm, and void f Superſtition; a lively *Hope*, without Pre- mption or deſpair; a perfect *Charity*, free rom too much Coldneſs, or an over-heat of eal; Give me *Wiſdom*, not touch'd with egligence or Craftineſs; *Juſtice*, not tain- ed with Partiality or Severity; *Fortitude*, xempt both from Raſhneſs and Cowardiſe; *iberality*, devoid of Avarice, and Laviſh- eſs; *Truth*, diſengag'd from Diſſimulation nd Arrogancy; *Clemency*, far from the ex- eſs, either of Calmneſs, or Choler; *Tempe- ance*, ſecured between Immoderation and nſenſibility; *Civility*, neither abſurd or ffenſive.

Teach me, (O eternal Wiſdom, emana- ed from the Divine Boſom of the moſt igh, to ſhew us mortals this middle way, s the direct means to make us here holy, nd eternally happy;) teach me this moſt eceſſary Leſſon, how to obſerve this ſacred *Mean*, in all my practiſes of virtue and iety. How eaſily, alas! can I be zealous,

loving

loving, liberal? But to be *angry and sin not*, to be loving and lust not; to be liberal when, where, why! O nice point! *O difficult matter*, to my passionate and ignorant Soul! Instruct me, O most loving Master, refrain me from all excess, retire me into this sweet mediocrity, reform my old man with his vicious habitudes, renew me to virtue, revest me with thy love; that as a new born *Infant*, *I* may appear innocent, purged, corrected, adorned, before the eye of thy infallible Judgment.

4. *Virtues, in respect of their Origin, are either Acquired, (by our own industry) or Infused, (by Gods free gift, goodness, and liberality:) The Infused Virtues, are the seven Gifts of the Holy Ghost; which counterpoise the seven Evils, dishonouring our Nature.*

BEhold, *I* now put my Soul into thy Hand, (O merciful Creator!) as a razed Table, in which there is yet nothing designed: For alas! *I* have liv'd thus long, (*I* must needs confess it to my own confusion,) without laying out my stock of *Reason* (bestowed on me by thy bounty, to be improved to my own perfection) upon the purchase of any one Moral Virtue: My time,

ne, (ay me!) hath hitherto been taken up following Trifles; my natural Talents and rfection, buried and drown'd in brutiſh nſuality; my ſtudy hath been Vanity; my bour, Folly; my exerciſes, Sinful; and all y employments generally Wicked.

To thee therefore, O liberal and loving ather, the free beſtower of all bleſſings! To ee, O divine Son, and ſweet Saviour of the Vorld, the equal fountain head of all good-eſs! To thee, O ſacred Spirit, coequal Au-hor and diſpenſer of all graces! doth my oor and empty ſoul make her moſt humble ddreſſes; deſiring to be repleniſh'd with uch ſupernatural gifts, graces, virtues; as nay not only enable her to act always ac-ording to reaſon; but alſo readily to obey hy heavenly Motions, and follow the con-uct of all thy holy *Inſpirations*.

Give me *Wiſdom*, O my God! to know hy divine and Eternal Verities: *Under-ſtanding*, to penetrate the ſecret myſteries of thy ſacred Word: *Prudence*, to aſſiſt and counſel me in all my undertakings: *Force*, to conquer all Croſſes, and contemn all con-tradictions: *Knowledg*, to make the right uſe of creatures and temporalities in order to thy honour, (O my Creator!) and my own eternal happineſs: *Piety*, to make me ever religious in thy preſence: and *Reveren-*

tial

tial Fear, to enable me to walk in all my ways, as befits an humble servant and slave before his high and dread Soveraign.

Grant (O most gracious Lord!) that I may prevent such poisonous evils, as defile my actions, and brand my life with infamy, by the counter-remedies of these sacred Antidotes.

Against *Childishness* of conversation, and employing my precious time and Talents in toys and trifles; Let *Wisdoms* gravity win me to noble, high, and holy undertakings.

Against *Brutality*, which hath hitherto fastned my deceiv'd senses upon the outward shews, and fair appearances of things: Let piercingness of *Understanding*, light me to the penetrating view of their inward and real value, to acknowledg thee, my Soveraign Creator, and thy sacred mysteries, hidden under the veils of all thy Words, and each one of thy Creatures.

Against my *Rashness* and inconsideration: Let the assistance of solid *Prudence* and Counsel, shew the Worlds dangers, the deceits of Sensuality, and the snares of Satan; that duly seeing and considering them, I may discreetly and timely shun them.

Against my human *Weakness*, Want of courage,

courage, and Fainting in my holy reſolutions; ſhield me with divine *Fortitude*, and give me courage that I may become a Conqueror.

Againſt my wonted *Ignorance*; Let true *Knowledge* keep me from being any longer couſened: O let me ſo wiſely diſcern the good from bad, that I may henceforth frame a right judgment of all things, without errour or fallacy.

Againſt all irreligious *Profaneſs*: give me a zealous ſenſe of Piety towards thee, my Lord God, and all ſacred and celeſtial Myſteries.

Againſt ſottiſh *Security*; bridle me with a holy and filial *Fear*, which may continually alarm me to ſtand on my guard, amidſt the imminent dangers of this my Pilgrimage.

Give me, O pious Father, all theſe thy precious gifts, to aſſiſt me againſt theſe preſſing miſeries, and to regulate my life, both in action and contemplation: Give me *Wiſdom*, *Underſtanding* and *Knowledg*, to aid me in my practiſes of Prayer, and Introverſion; give me *Prudence*, *Fortitude* and *Piety*, to ſtear my daily and ordinary actions; and give me thy ſacred *Fear*, to further me on in them both, with ſafety and ſecurity.

5. *Virtues*,

5. *Virtues, in respect of their Subject, are either Intellectual and Speculative, which enable our Understandings to know and approve Truths; or Moral and Affective, which carry on our Wills, to embrace such objects as the Understanding approves of. Virtues, in respect of their Object, are either Theological, which have God for their prime Object and Motive; or Cardinal, which furnish the means to come unto God.*

LOrd! how far am *I* from these virtues? how necessary are they for me? and how fervently doth my Soul sigh after them? Thou hast *commanded me to ask*, O meek and merciful Saviour! and promised me to grant: Thou hast encouraged me to seek, and assured me to find: *I* humbly ask, and heartily seek these necessary gifts, graces, virtues; give me them, O my good God! fill up my Understanding with the knowledg of such Truths, as may fix it upon thee, the eternal verity; and habituate my Will to embrace such objects as may be in order to its happy conjunction with thee, the only essential Goodness.

I acknowledge thee, (O most bountiful and powerful Lord God!) to be the *Author*

Author of these supernatural and Theological Gifts; from thee alone proceeds their whole being, birth, growth, and strength; and to thee only I address my humble Petition to purchase them. *O how happy is that Soul whom thou teachest*, instructest, and endowest with these prime, and fundamental Virtues? how becomingly will she carry her self to thee-wards, (the amiable object of all her desires) and how diligently will she embrace the means, which lead her to thy love and friendship!

Grant me therefore (O my God!) the gift of pure *Faith*, to believe thee for thine own sake, who art the revealer of all verities; a pious *Hope*, to trust in thee for thy self, who givest all succour and assistance; and a perfect *Charity*, to love thee for thy very self, who art all amiable, and infinite in thy perfections.

Grant me also, (O most merciful Maker!) the comfortable assistance of the Cardinal Virtues, to forward these my tendances towards thee: *Prudence* and *Justice*, to lead me into the right way; and *Fortitude* and *Temperance*, to level the path, and put away all occuring obstacles, hindring me from thee, my Lord, my Love, my Hope, my Happiness!

O amiable, admirable, and necessary *Virtues!*

tues! which way shall I cast about to compass you? O my soul! why languishest thou? why sleepest thou? arise, ask, knock at the gate of Mercy, confidently, constantly, preseverantly; *and thy loving Lord will give*, grant, open, and make good his own gracious promises. Ah! how poor are Worldlings pretences? how low is their highest ambition? how unsavoury are the Earths best sweetnesses? 'Tis thou, O sweet Saviour, who art the only soveraign good of my soul, and the satisfying Center of all my desires: O let me henceforth breath nothing but thee, and continually burst forth into acts of these *Theological Virtues*, which immediately unite me unto thee; and of the *Cardinal Virtues*, which are the necessary supports of my lives pilgrimage, and the powerful instruments of my souls progress towards thy heavenly Paradise.

6. *Virtue deserves to be embraced, because 'tis profitable, pleasant, honourable; But chiefly, because it makes us pleasing to God.*

WHat is good (O Divine Virtue!) in comparison of thee, or what is not evil without thee? Thou art the Milky-way of Heaven, by which our Souls climb up to their designed happiness: Thou supplie*st*

plieſt all our wants during this worlds Pilgrimage, cloathing thy happy poſſeſſors with Gods grace, nouriſhing them with his heavenly comforts, placing them in the ſecure harbour of his providence and protection, diſengaging them from their enemies bondage, making Death deſirable, and Hell it ſelf not dreadfull. Ah! what profit canſt thou, (my poor Soul!) extract from all created goods, equivalent to theſe great prerogatives?

How much more excellent art thou, (O my immortal Spirit!) than the caitiff clay which incageth thee? So much more worthy are Virtues pleaſures, than Senſual ſolaces; in *Purity*, in *Dignity*, in *Permanency*. Alas! are not all worldly Joys to be gathered amongſt Thorns and Thiſtles; and for one poor Pleaſure, art thou not left pierced with a thouſand Pains and Fears? Are not fleſhly delights, ſuitable to ſwine and Serpents? Are not ambitious plots, the pleaſures of Devils? and the contentments of the Covetous, are they not ſuch as *Emmets* and *Moles* delight in? Laſtly, doth not the whole world *paſs away*, with all its momentary paſs-times and concupiſcences; and is not Virtues *delight durable to the end?*

Yes, (O ſacred Virtue!) thou art deſi-

rable for thine own ſake, honourable before men, irreprehenſible before God; thou comprehendeſt all ſorts of goods, Profitable, *D*electable, Honeſt; thy charms are all divine, thy pleaſures permanent, thy profits unſpeakable, thy honeſty amiable, thy joy Angelical. And are not theſe ſolid perfections, (O my Soul!) more beſeeming thy purity, than the worlds falſe, fading, vile, and vain fooleries?

*D*oth not *Prudence* teach thee to prefer a greater good before the leſs, and ſubſtances before ſhadows? doth not *Reaſon* induce thee, *Juſtice* convince thee, and thy own *Nature* preſs thee, to ſet a higher price upon truth than falſhood? O, 'tis time to undeceive thy ſelf! Thou haſt been too long, and too paſſionately taken up with toys and trifles, been injurious to thy nature, and foe to thine own perfection! Return, return, poor Soul, to thy pious Lord and Lover, whoſe image thou beareſt; Let not unworthy objects baſtardize thy love any longer: Ah! wilt thou be ſtill ſubject to Vices tyranny? ever hanker after thine own Ruine? Lie perpetually plung'd in miſery, and drown'd in imperfection? be always a ſlave of ſin and ſenſuality, and a perpetual prey to the ſworn enemies of thy ſalvation? and inſtead of leading

leading an innocent and Angelical life, wilt thou continue in the Track of Beasts and *Devils*?

Ay me! miserable, wretched, deformed and counterfeit creature! *who will free me from this body of sin*, which hath so weakned and wounded my Soul? Thy *Grace*, O mercifull Saviour, is only, and all-sufficient, to work this cure upon me thine infirm patient, almost destroyed by my disordered concupiscences, born and brought up amid'st the snares and ambushes of present and powerfull pleasures, and habituated to yield to the urging inclinations of my vicious and perverted nature; *Lord! if thou wilt, thou canst* cure, comfort, and cleanse my sick, sorrowfull, and sinfull Soul, and having dispossess'd these Legions of *Diabolical* Vices, adorn it with *Divine* Virtues, which are so proper to its noble nature, and so pleasing to thy sacred Majesty.

O *Virtue!* in thy self most amiable, but far more excellent in respect of my Lord and Lover, to whom thou art so highly agreeable! O when shall I possess thee, that by thee I may perfectly please him? The infinity of thy Being, O Soveraign Creator! and the immensity of thy essential perfections, deserve and demand of me thy poor creature, a rendition of all glory, reverence,

ſubmiſſion, praiſe, and dutifull practiſes of Religion, Piety, Virtue: Thy ſupream power requires all perfect obedience to thy ſacred Ordinances: Thy faithful performance of thy ſweet promiſes, force me to a confidence in thy goodneſs: Thy profuſe liberality enticeth me to thy love: Thy incomparable height moves me to profound annihilation, ſelf-knowledg, humility: Thy ſevere judgments induce me to be ever fearful of my ſelf, and to do penance for my ſins: Finally, all thy greatneſſes, glories, dignities, deſerve more love, laud, loyalty, than my penury can ever hope to pay unto thy ſacred Majeſty.

O that *I* had millions of hearts to adore, admire, extol thy *D*ivine bounty, thy infinite excellencies, thy amiable perfections! O that *I* had a Soul brim-full of all Virtues, that thou mightſt be truly honoured by me, ſweetly delighted in me, and perfectly ſerved by me, who ſo infinitely and only deſerveſt it! *I*n the mean ſpace, *I* am reſolv'd to love thee with all the power of this poor ſoul, which thou (my bountiful Lord!) haſt beſtowed upon me; *I* will practiſe Virtues, that *I* may better pleaſe thee; *I* will refer all my actions to thy only honour, not my intereſt; *I* will reflect

reflect on thee, and forget my self; seek thy glory, not my own good: *I* will neither live nor love, act nor omit any thing but for thee: who art the only end, aim, and center of all my doings and desires.

7. *Virtue is obtained by continual Exercise: We must therefore lay hold on all Occasions, and make it the End of all our endeavours. Three necessary Dispositions.*

O God of all Virtues! who hast been pleased to dilate my heart by the infusion of these sacred desires; divert my soul, *I* beseech thee, henceforth from all superfluous employments; make her attentive to prayer, addicted to piety, enamoured with Virtues beauty, faithfull in the practise of such Acts, as may finally put me into the full possession of this rich treasure, and holy habitude, which so highly adorns and perfects me.

O my Soul! shall worldlings be more diligent to better their Talents, more indefatigable to augment their possessions, than thou art to obtain Virtue, which can only make thee holy and happy? O rowse up thy self; lay hold on all occasions; lose no longer thy time, which thy loving Lord leads thee for this purpose; leave off these

simple and superfluous cares, toys, and trifles, which are Totally useless to thy Happiness; and fall upon Heroick, Honourable, Virtuous employments: Thou canst embrace no Counsel more prudently, nor follow any practise more profitably.

O Sacred Science of Virtue! be thou henceforth the ordinary entertainment of my thoughts, the matter of my meditations, the end of my endeavours; I will employ my time and Talent in studying thy Essence, Excellency, Effects, Motives, and what else concerns thee, that I may sincerely affect thee, seriously seek thee, happily lay hold on thee, and resolutely practice thee: I will perseverantly fight against perverse nature, quel Concupiscence, cut off curiosity, repress vice, and reiterate these acts, till they induce the contrary habits of all Virtues, into my conquering Soul.

O Jesu! perfect exemplar of all sanctity; who art graciously pleased to afford courage to weaklings, to confound the strong:

1. Give me a noble *Generosity* to set on *Virtue*; that I may with vigour, alacrity, and promptitude, vanish all sloath and negligence.

2. Give

2. Give me a discreet *Severity* to set on my self; that the caitiff pleasures of flesh and blood, make me not relent in my labours.

3. Give me a meek *Benignity* and sweetness of heart, that I may peaceably, patiently, and joyfully, pass over all difficulties, remain always solaced and satisfied with thy good pleasure, and permission, and persevere constantly in these my pious practises and resolutions.

The Second Exercise.

Of the Theological Virtues, and first of Faith.

1. *The Essence of Faith.*

Faith is a Theological Virtue, elevating and enabling our Souls to an assured (though obscure) knowledg of all such things as are revealed by God.

PRostrate again, and humbled even into the center of my own nothing, I represent my self before thy supreme Majesty; (O dread Soveraign of heaven and earth!)

I acknowledg, (O prime, infallible, and only eſſential verity!) that the *Juſt man lives by Faith*; that by it only I *can have acceſs* unto thy ſacred Majeſty; and that without it, it is not only vain to pretend, but altogether *impoſſible to pleaſe thee.*

I believe, O my Lord, that *Faith* is the firſt ſtep of my Pilgrimage towards heaven; the neceſſary foundation whereupon I muſt raiſe the high edifice of my deſired perfection; and the very ſubſtance and ſupport of all my hope of future happineſs in thy bleſſed eternity.

I alſo moſt gratefully confeſs, that *Faith* is a gratuite gift of thy meer mercy, and gracious bounty; which alone moved thee to infuſe it into my undeſerving ſoul in Baptiſm, O love! *O* liberality!

But, ah my unfaithfulneſs! how poorly have I performed my then made publick promiſe and profeſſion? Alas, my diſloyal Soul! Thou haſt not liv'd according to *Faith*'s Laws; thou haſt little lov'd thy Lord, leſs thy Neighbour, and leaſt of all thine own ſelf: Thou haſt ſcarcely dreaded thy ſupreme Creator as thy ſevere Judg, much leſs honour'd, ſerv'd, and obey'd him as thy ſweet Father. Thy *Faith* hath been hitherto dead, and thy barren tree hath not yet budded forth

forth into bloſſoms, nor born any fruit of good works.

O pious and potent Lord! Curſe not preſently this fruitleſs fig-tree, leſt it forthwith wither away into nothing! O cut me not yet off, nor caſt me ſuddenly into the fire, as *I* have moſt juſtly deſerved, for having thus long poſſeſs'd a place in thy Garden, without any return of profit to thee my heavenly Planter! O ſpare me one year longer, (*D*ivine Husbandman!) digg about me, and refreſh my drineſs with the ſweet ſtreams of thy infinite mercy, that *I* may ſpring forth into fruitfull works, worthy my *Faith* and profeſſion.

Quicken, renew, revive, (O bountifull Lord!) thine own gracious gift of *Faith* in my Soul, which is dulled, deaded, and almoſt deſtroy'd and choak'd up, with the venomous weeds of my willfull ſin and negligence! *O* give me a freſh ſupply of celeſtial light and ſtrength, enable my poor Soul to pour forth her ſelf here in thy *D*ivine preſence; receive thy now repenting and returning child, pardon mercifully his paſt diſloyalties; and graciouſly accept theſe hearty proteſtations of his moſt ſincere fidelity for the future.

I believe, (O eternal Truth!) I believe all that thy self hast said in thy sacred Scripture, and reveal'd to thy dear Spouse, the Catholick-Church, as most sure and certain verities. Yes Lord; thy words are indubitable, thy Church is infallible; and I will sooner believe my self not to live, than to suspect thy Prophets, Apostles, or their Successors in thy Church, (by whose mouths thou speakest) to be Authors of the least falshood.

I will therefore expect no greater evidence in this life, in these secret and sacred mysteries of *Faith*, than thy *Divine* Revelation, and thy holy Churches assertion. Ah, my soul! how well is it for thee, that thou art uncapable to *Dive* into the Counsels of the *Divinity*? *What were the merit of thy Faith, if thine own reason could yield thee an infallible certainty?* To clear it, alas! were to ruine it; to draw the curtain which obscures it, were to bereave it of its most convenient cloathing; to examine it too punctually, were to distrust thy God too peremptorily: wherefore my Soul doth humbly and heartily sacrifice to thee her Soveraign Creator, the noblest faculty wherewith thou hast endowed her, which is, her *Understanding*: She willingly submits it (by an absolute captivity and blind obedience)

obedience) to all thy *Divine Decrees*, Laws, and Ordinances, without queſtioning how, or why: I receive all intirely, univerſally, ſingularly, each ſentence of Scripture, each ſanction of the Church; without the leaſt exception, choice, reſerve or diſtinction: *I believe all, O Lord, help my unbelief.*

2. *The Material Object of Faith.*

God is the material object of our Faith; who hath revealed all truths, which are to be believed.

THou (O Eternal Unity of Eſſence, O ineffable Trinity of Perſons, O Father, Son, and Holy Ghoſt, in whom all things live, move, and have their being!) art the prime object of my *Faith*; to whom all truths are to be referred, as the firſt and infallible rule of all verity.

Thou haſt revealed thy ſelf, as an infinite, independent; eternal, perfect, an Omnipotent Creator of all things, Conſerver of the whole Univerſe, Governour of Heaven and Earth, Glorifier of Angels, Redeemer of Sinners, Juſtifier of Saints, firſt Author, and final End of

of all Creatures. I believe, adore, admire, and melt away in the meditation of these thy marvellous greatnesses, and glories.

Thou hast delivered unto me by thy Apostles, (the faithfull Interpreters of thy Word and Will) a short *Symbole*, as a compleat abridgment of the truths I am bound to *believe*; of the good things I am to *hope*; and of the blessed objects, whereon *I* am to fix my *affection*. *O* Divine Creed! little in expressions, but large in mysteries; containing sweet milk for Children, and solid meat for *Men*; *I* firmly credit each tittle thou containest, in the same sense and meaning, it is to be believed: *I* will frequently repeat and ruminate each one of thy sublime articles; when *I* rise, *I* will remember thee; when *I* betake me to my rest, *I* will recite thee: Thou shalt be my Garment to adorn me, my Glass to dress me, my Corslet to defend me, till *I* come to thy blessed Kingdom, (*O Father Almighty, and all Mercy!*) where thy self in clear vision, wilt be the revealed object of my *Faith*, the final accomplisher of my *Hope*, and the rich recompence of my *Love*, *in thy life everlasting*.

3. *The Formal Object of Faith.*

Divine Revelation, is the formal object of our Faith: by which truths are delivered from God to man in divers manners.

THou haſt made man, and placed him in this world, (O Soveraign Creator!) to know, ſerve, love and pleaſe thee; and to praiſe thee eternally in the next world: But how, alas! can he arrive at this end, or hope to hit this mark, unleſs he be heightned above his depreſſing earth, elevated beyond his droſſie ſenſes, and enlightned with a more ſublime knowledge than his own weak reaſon can reach unto? Thy ſupernatural aſſiſtance, (O Divine bounty!) is neceſſary to raiſe him to theſe Bleſſed Objects, which are above nature: His blindneſs is too great, and his ignorance is too groſs, to diſcover *the Miſteries of Faith*, and ſecrets of Religion: He muſt learn this Science from thy ſelf, (O ſupreme Verity!) and this aſſurance muſt be derived from thine own Divine Revelation.

And this thou haſt abundantly performed, O immenſe fountain of all Truth!) *at ſundry times, by ſeveral means, and in divers manners.*

1. By

1. By outward words; forming voices (as it were) in the air, to inform us of thy will.

2. By speaking to our hearts, which thou dispoſeſt to underſtand thy heavenly inſpirations.

3. By interpoſing the Miniſtry of thy Creatures to denounce thy commands: Teaching us by thy Angels, preaching to us by thy Prophets, inſtructing us by thy Apoſtles, informing us by thy Scriptures, which are miſſives ſent from thine Omnipotency, declaring to us mortals thy pleaſure.

4. By Viſions, either purely Intellectual, (as in S. *Paul*); or Imaginary, (as in *Jeremy*); or Real, (as in *Daniel*); all ſhewing by ſilent ſigns and reſemblances, what thou wilt have effected.

5. By *D*reams, when the outward ſenſes being ſhut up from all diſtracting objects, our ſouls are ſweetly inform'd with thy *D*ivine Verities.

6. By Raptures, when our Elevated ſpirits, inflamed with heavenly love, are for a time interdicted the uſe of their Corporeal ſenſes and Operations, and totally taken up in the contemplation of thy infinite beauties and perfections.

7. By

7. By thine own dear Son, our ſweet Saviour; (*in whom were hidden all the Treaſures of thy Divine Science:*) Him thou ſentſt us, (O eternal and ever-loving Father!) from heaven to earth, *to be our Doctor and Maſter*, and to teach us thy heavenly Truths, by his own humane mouth.

O my God! how great is thy love in all theſe manifeſtations, and how great is my obligation for all theſe thy mercies? In how many languages doſt thou ſpeak to my deaf Soul? Be thou eternally praiſed, for all thy comfortable words, revelations, viſions, raptures, inſtructions, which thou haſt conferred upon all thy Saints and Servants; but above all, for ſending thy beloved Son, thy co-eternal, co-equal, conſubſtantial, increated, and yet incarnate Wiſdom; to reveal the myſtery of thy Law, the immenſity of thy Love, the marvels of thy Mercy: O my Soul! What glory is it, to be inſtructed by Gods own Son? O my Lord! how pleaſing are thy words to my pallat? how far more ſweet are they to my heart, than *is honey, or the honey-comb* to my mouth?

4. *The*

4. *The Rule and Judg of Faith.*

The Rule and Judg, to distinguish between Divine Revelations, and Diabolical Delusions, is the Catholick Church, which alone hath power to explicate the Scriptures, and judg of Tradition.

BUt since I find my self unfit and unworthy, to whom thou (O my Supreme Soveraign!) shouldst particularly talk and tell thy Divine secrets: Behold, I here absolutely renounce all relying upon any seeming instinct, self-judgment, or proper reason, in matters of my *Faith*; and entirely submit to that Judg whom thou hast appointed to regulate, inform, and command me.

Yes, (O Jesu my loving Saviour, the only revealer of all *Faith*, and prime Author of all Truth!) Thou hast espoused to thy self, and establish'd for thy servants an *infallible Church*, as an unshaken Pillar to lean upon, a solid ground-work to build on, a skilful *teacher and suggester of all necessary tenents, a speaker by thy Spirit*, and an expounder of thy words.

To deny this, (O my God) were to slander thy Providence, and suspect thy Justice:

Juſtice: Can I doubt, but the ſame Providence, which ſo eminently preſides in all human affairs, ſo plainly appears in the daily ſupply of my corporal neceſſities, and which hath given me a Sun, by the light whereof I may guide my bodily ſteps from error during this my lifes pilgrimage; hath not alſo ordain'd an infallible and ſafe conduct for my immortal Soul, to guide it in its way to Eternity?

Hath thy Juſtice commanded me to believe, love and ſerve thee, (O my Soveraign Creator!) upon pain of eternal puniſhment, and hath not thy goodneſs ſufficiently ſhewed me the means and manner whereby to effect it?

Be thou eternally bleſſed, (O my merciful Lord God!) and thy Providence ever praiſed; which hath left me a *ſacred Church*, to which I may ſafely give credit; ſince *he that hears her, hears thee*, who art her Inſpirer, Governour, and Protector.

Behold, (O my Lord!) I pull down the ſails of my own ſoaring judgment: Avant all you Hereſies, Singularities, Sects, and Self-opinions; here I will dwell, ſince I have advifedly choſen it: in this *Ark*, I fear no ſhipwrack; in this *Haven*, I may ſafely caſt my Anchor; in thy *boſom and embraces*,

(O

(O dear Mother!) I rest secure and satisfied. I believe what thou tellest me, admit what thou determinest, reject what thou refusest: I embrace all thy holy definitions, (concerning Grace, Justification, Sacraments, and all other Tenents whatsoever, contested by contentious Hereticks) as so many heavenly revelations: and I hearken to thy *Doctrin*, as to the voice of the *Divinity*; since the same Spirit which spake to the world in the Apostles, continues in their Successors, which are thy present Pastors.

O what Joy, what Comfort, what quiet, what assurance brings this proposition: *Christs true Church cannot Erre?* She never yet erred, she never shall for the future; the malice of Hereticks, and rage *of Hell shall never prevail against her:* God is her Head, her Guide, her Instructer, *even unto the end of the World.* O my Soul! how good is it for us to be here, where only happiness can be hoped; and elsewhere is nothing but darkness, error, damnation! *Thou hast not done thus,* (O most loving Lord!) *to every Nation*; 'tis thy special grace and goodness to my undeserving Soul, for which she shall ever sound forth the sacred Anthems of thy praises.

5. *The*

5. *The Motives of Credibility.*

Christ himself is the founder of our Faith: The Greatness of the Church: The Quality of the Doctrine: The Means, by which it was planted and propagated.

WHen I consider thee, (my dear Saviour!) to be the Origin, Founder, Denouncer, Teacher, and Establisher of my *Faith*; Oh how can I doubt of its verity and sincerity! Thou (Lord!) art all truth, all might, all wisdom, all goodness: Thou hast confirm'd thy mysterious words with *such miraculous works, as none could effect*, but by divine assistance: *O how credible are thy Testimonies?*

When I weigh the wonderfull greatness, glory and splendor, of thy dear Spouse the Catholick Church; her antiquity, extent, succession; her establishment, order, union; her charity, constancy, sanctity, and all other her advantages and prerogatives, (which would fill whole volumes to explicate;) am I not sufficiently convinc'd, that she is not built up by human policy, but is the work of thy heavenly power? *O City of God! what glorious things are said of thee?* which hast such excellent succours from above;

above; such admirable success against thy enemies; such amiable sweetness to conser upon thy faithful children!

When I ponder the quality of the doctrine, so pure, so perfect, so holy; forbidding all Sin, even in the least thought or desire teaching all Virtue; tending to a supernatural end, (as self-hatred, contempt of all temporalities, *&c.*) and ayming (O Lord!) at thy holy Love and union: How clearly doth it appear to proceed from thy self, the pure source of all sanctity and perfection? Alas! how unproportionable is mans weakness and wickedness to think of a Doctrin so conformable to thy Divine Greatness?

When I also meditate on the means, whereby this *Faith* was at first planted, and soon after propagated to the utmost ends of the world; I clearly behold a hand of Heaven, and an evident draught of thy infinite power and providence. Twelve Apostles, poor, powerless, creditless persons, (proposing things contrary to mens natural appetites, and of most hard digestion to flesh and blood) to give Laws to the whole world! To conquer and convert the Emperors, and Kings of the earth rising in expres opposition against them! I plainly perceive thy co-operation, *O Father of Heaven,*

Heaven, and thy chooſing of weaklings to confound the ſtrong.

'Tis thou alone canſt be maſter of this ſacred ſcience; and I may with an humble confidence cry out: *If this be error,* (O Lord!) *'tis thy ſelf haſt deceived me*; ſince thou haſt led me into this belief, by perſons of ſuch ſanctity, and confirm'd it by prodigies of ſuch efficacy.

6. *Reſolutions concerning Faith.*

AND now, (my dear Lord and Lover!) I offer thee my poor heart, repleniſhed with all theſe Acts, Affections and Reſolutions. O that I might dye for the defence of theſe infallible Verities? How willingly would I lay down my life, and ſhed every drop of blood in my body, for each part and parcel of this my *Faith* and profeſſion?

Thou, O Jeſu! art God-Man, and Man-God: Thou art *the Way, the Truth, and the Life.* O that I might be torn in a thouſand morſels for following this way, believing this Truth, loving this Life!

Thy Church is infallible, and her deciſions indubitable. O that occaſion were offer'd of a thouſand deaths, ſwords, fires, torments, to try my fidelity in this aſſured particular!

But

But how reſolveſt thou, (my feeble ſoul!) upon theſe high and Heroick exploits, who art ſo Subject to faint, and to turn coward upon far leſs occaſion? Alas! haſt thou not often bely'd thy Faith by thy works, without any conſtraint or contradiction? Thou confeſſeſt a *Saviour*, needy upon earth, and naked on the Croſs; and yet thy covetouſneſs is inſatiable! A *Saviour* humble and contemned; and thou breatheſt nothing but ambition! A *Saviour* meek, merciful, patient; and thy enmities are immortal, thy injuries intolerable, thy hatred irreconcilable!

Ah weakling! Thou yieldeſt at a pinpricking, how wilt thou ſtand at the ſword piercing? If ſtraws make thee ſtumble, how wilt thou ſubſiſt againſt darts? Conquer thy ſelf firſt in theſe leſſer skirmiſhes, that thou mayſt be conſtant in thoſe greater combats.

O my Lord! *I am reduced to nothing*: I praiſe the Conquerors, but my ſelf periſheth in the ſmalleſt conflicts: I am too conſcious of my own frailty, to confide in my own forces: Yet I deſire to imitate the invincible courage of holy Martyrs, and tender Virgins, who for this *Faith* endured ſuch Torments. Thou (Lord!) *art my only ſtrength* and confidence: O let thy grace, (which

s never wanting to them that truſt in thee,) powerfully ſupport, and ſhield me, (thy weak, yet willing Souldier) with faithful courage and perſeverant conſtancy, in the day of battail; and whenſoever time or occaſion ſhall exact a tryal of my true fidelity, thou (O Saviour Jeſu, the Author and finiſher of my *Faith*!) who haſt called me, ſought me, found me, carried me home to thy fold, and numbred me amongſt thy Sheep; Grant, I beſeech thee, that I may lead a life correſpondent to my *Faith*, and that my manners may be conformable to thy merciful illuminations: That after the imperfect and obſcure knowledge of this world, I may finally arrive to the pure knowledg of thee in the other; where, with thy Saints, I hope to behold thee face to face, by the light of glory in thy bleſſed Eternity.

7. *A triple Practiſe; and the Concluſion of theſe Acts of Faith.*

IN the mean ſpace, I will by thy bleſſed aſſiſtance, (O divine bounty!) daily and diligently prepare, encourage, and fortifie my Soul with theſe three pious practiſes.

1. Since *Faith* is the fountain of all Grace, the life of my ſoul, the ſoul of my love, the

ground-work of my salvation, the only Eye by which I can view Heaven through this veil of mortality, the root of all that is truly good, desirable, amiable; and yet this so necessary a good, (O eternal Goodness!) is thy free gift: I will instantly beg it of thy bounty, and never cease crying out, in imitation of thy Apostles; *Lord, encrease my Faith.*

2. Since the want of this lively and active *Faith*, in such things as concern thy divine honour, (O dread Soveraign!) and my own happiness, is the chief cause that I have passed and lost so many years, dayes, and hours of my short life, without making any progress in thy love, or profit in virtue: My soul shall henceforth inhabit Heaven; my spirit shall be no longer link'd to these sensible objects, but shall look upon things to come, as if they were present truths: All World! what art thou to me, who am made for an Eternity? O Earth! how I loath thee, when I behold Heaven!

3. Since my *Faith* is thus setled, my conscience thus quieted, my mind thus resolved upon such evident grounds, such infallible Principles; Let Hell vomit out all its malice by hereticks mouths against these my Tenents; Let all the dead arise from their graves, to tell me I am deceived; Let the

Angel

Angels and Saints descend from Heaven to Evangelize a new doctrine; Let all Christians upon Earth revolt against this, and receive a contrary belief: I will still remain stedfast in my choice, and firm in my station: not for the miracles which have confirm'd me, and marks of truth, which have seal'd my security, and thy Churches infallibility: but because thou (my Lord!) who hast thus illuminated my soul with the supernatural light of *Faith*, which thy Church teacheth me, art the Truth it self, and canst not possibly deceive me.

Lord! I believe thy self, and thy sacred Church: This is the sum of my belief: This is my present profession and protestation before Heaven and Earth: Here I live, here I will die: Supply my defects, (O indeficient fountain of goodness!) and strengthen this my *Faith* by thy efficacious Grace, even to the last gasp. *I believe in God, &c.*

The Third Exercise.

Of Hope.

1. *The Definition of Hope.*

Hope, is a Theological Virtue, enabling and enclining our souls to trust in God, as their proper and soveraign good, by means of his grace, and good works.

O Most infinitely amiable Lord God who of thy meer, unmeasurable, and boundless mercy, hast thus fill'd my *Understanding* with true *Faith*, whereby I have profess'd to believe thee, and all thy revealed Verities; confess'd thee to be the only object of my desires; and acknowledged thee the Author of my beginning, preserver of my Being, and the blessed end I aim at.

Repleniſh now my *Will* with heavenly *Hope*; that I may patiently, and perseverantly, chearfully and couragiously, expect the performances of thy faithful and infallible promises.

Lift up my soul, (O powerful Lord!) from her natural weakness and unweildi-

ness;

eſs; that ſoaring aloft upon *Hopes* ſacred
ings, ſhe may attentively look on thee,
nd always aſpire towards thee, her only
cure Center, and the ſweet accompliſh-
ent of her deſires and pretenſions.

Thou (*O* Soveraign Goodneſs!) art all
miable, and therefore all deſirable; But
las! I am yet far from thee, I ſee but a
limpſe of thy glory; I behold thee at a
reat diſtance, through the *dark proſpective-*
laſs of Faith; I enjoy not thy beatifying
reſence, thy perfect love, thy heavenly
appineſs: My ſoul is not yet diſengaged
om her clog of clay, ſhe hath not yet tri-
mph'd over her temptations, trampled
pon the bellies of her enemies, Satan, Sin,
enſuality; nor crown'd her virtues with
nal Perſeverance.

Theſe heights are the objects of my *Hope*,
nd I reſt aſſured, that I may by thy helping
race, (*O* bountiful beſtower of all bleſ-
ngs!) arrive at all theſe happineſſes.

Ah! my immortal Soul! what needeſt
hou but thy God? what deſireſt thou but
is favour and friendſhip? Canſt thou con-
ent thy covetous appetites with natures
oor, imperfect, and periſhable accommo-
dations? Alas! how unneceſſary are they in
order to thy Soveraign good, how unaccom-
pliſh'd, how unſatisfactory?

But to desire thee (O only amiable object of my wishes!) is true felicity: Be thou therefore henceforth the whole aim of my love, and sole scope of my endeavours: O let my soul be totally taken up with this study, to turn from creatures, and return to thee, her only desirable Creator!

Yes, Lord; As the tired and thirsty Hart seeks after the living fountain; so doth my faint soul desire thee, (O lovely source of all sweetness!) When, O when shall I attain to thee, possess thee, enjoy thee; when shall I appear in thy sweet presence, and be fully inebriated with thy only satisfying pleasures! By thy grace (O merciful Maker!) I may get these Glories; and by a good life I shall in some sort deserve the performance of thy Promises.

I will now therefore strive (O my God!) to correspond to thy never-wanting Grace: I will presently, seriously, and vigorously settle my self to live virtuously: And though my passions are violent, my imperfections many, my offences grievous; yet thy grace is stronger, thy goodness greater, thy mercy more powerful; all which give me hopes of victory over my self, and from thee, confidence of pardon, and compassion.

2. *The main motive of Hope is Gods great Mercy; shew'd at all times, in all places, to all conditions.*

O My meek Creator! how infinite is thy Mercy! how can I consider it, and distrust thee? Thou at first, broughtst forth Angels and men out of their eternal Nothing, to a glorious and blessed Being. After sin, thou provideſt a present remedy, and promisedst a powerful Redeemer: In Heaven, thou recompenceſt thy Saints above their hopes or deserts: In Hell, thou punishest with less rigour than thy Enemies malice requires: On Earth, thy glorious beams of providence shine upon all thy Creatures; rich and poor, great and small, Saint and Sinner, Jew and Gentile, Christian and Pagan: Am I wicked? Thou sweetly wooest me to penance: Am I penitent? Thou willingly receiveſt me to pardon: Am I just? Thou conserveſt me outwardly, comforteſt me inwardly, and encourageſt me to perseverance, with infallible promises of eternal pleasures, in thy blessed Paradise.

O mercy! the sweet refuge, and secure harbour of my Soul: Shall I not hope in thee, so immense, so infinite, so ready, at all times, in all places, to all conditions?

Yes, I will rely on thee, O my only comfort! I will repoſe in thee in all the accidents of this my weariſom Pilgrimage, in my languor and health, in adverſity and proſperity, life and death, for time and eternity.

And when further, I duly dive into thy Paternal Providence, (O heavenly Father!) which furniſheth all things with all neceſſaries to compaſs the end of their creation; taking care of the ſmalleſt Birds, Beaſts, Flyes, Fiſhes, Plants, Minerals, all: ſhall I doubt of thy ſolicitude for my ſoul, the moſt excellent of them all, made to be maſter of them all, form'd and faſhion'd to thy own divine reſemblance? O my Creator! how glorious things do I expect from thy bounty, which hath conferr'd ſuch plenty upon theſe thy leaſt creatures?

thy Power alſo ſupports this my *Hope* and confidence: Who can take my ſoul out of thy hands, if thou wilt ſave it? What are Hells powers, compar'd to thy omnipotency? What ſhackles of ſin can hold me, if thou wilt break them? Thou (Lord!) canſt lift up my drown'd ſoul from the deluge of vice, to the piety of Saints, to the purity of Angels, to the perfection of Seraphins, in a moment, ſooner then I can ſpeak a word, think a thought, or twinkle with my eye.

And

And thy *fidelity in the performance of* thy promiſes, (*O* juſt God!) confirms and comforts me in all the premiſes: For *Heaven and Earth ſhall paſs, but not a tittle of thy words ſhall periſh.*

3. *Other Motives of Hope.*

Gods great Benefits are alſo powerful motives for us to place our Confidence in him: Eſpecially, his Creation, Redemption, Vocation.

HOw can I weigh thy wonderful Benefits, (*O* moſt bountiful Lord!) and not eſteem them as ſo many ſacred pledges of thy eternal love to me, and ſtrong pillars to ſupport my confidence in thee? Thou created'ſt me freely, willingly, unconſtrainedly of nothing; and *canſt thou hate thine own handy work?* Thou gaveſt me a noble Being, and ſhall I doubt but thou wilt give me a perfect and accompliſht Being? Thou mad'ſt all for me, and me for thy ſelf; and may I not hope, thou wilt bring me to thy ſelf? Thou conſtituted'ſt me King of thy creatures, wilt thou caſt me only off, and not govern me with thy creatures? Thou deſigned'ſt me for thy glory, and wilt thou deſtroy me for eternity? No Lord! Thou

wilt in thy good time compleat thine own purposes in me, and finish these blessed beginnings.

Thou (O sweet Redeemer!) undertookest a thirty-three years Pilgrimage upon earth to seek me a lost sheep; wilt thou reject me seeking after thee? Thou hast loved me, and lost thy life for me; and can I imagin thou wilt ever leave me, unless I first leave to love thee? O love! capable to cure all sickness, able to give life to the dead! Ah my heart! How canst thou choose but be softened to compunction, and hightned to confidence, with these efficacious comforts and sweetnesses.

Thou hast not only delivered me from sin, but call'd me to sanctity, *with thy holy Vocation*; giving me thy grace in Baptism, continually repairing it with thy other Sacraments, separating me from the vast multitude of Infidels and Hereticks, which are out of the Church-way to beatitude; not only permitting me to possess a place amongst thy faithful Christians, but setting me in an high and honorable condition, wherein I may make use of all aids, all helps, all means, to further me in virtue and goodness in this life, and to purchase glory in the next. O loving Lord! how greatly do all these endearings, demonstrate the earnest desire thou hast to save me?

If

If thou art further called to the more perfect state of Priesthood, or Religion; O how highly doth it inforce this motive of thy Hope?

O my God! how infinite is thy goodness; how manifold thy blessings, how innumerable thy benefits, corporal and spiritual, general and particular, performed and promised? And can I suspect that thou, who hast done so much for me, wilt not accomplish what is yet behind? O my Lord, my life, my love! I put my whole confidence in thee, and expect from thy bounty all the benefits thou hast promised me, because I know thou art truth it self, which never can deceive, nor be deceived; but thy Word is infallible, and thy Work immutable.

4. *Fear is also to be joyned with our Hope; because God is terrible in his works, in his chastisements, and in his Counsels.*

YEt least *Hope* without *Fear* may make me insolent and negligent in providing for my Salvation; crucifie my flesh with thy *Fear* (O my Lord!) for I tremble at thy Judgments: O give me a chast and filial apprehension of thee (my loving Father!) that I may reverently and incessantly honor thy infinite Mercy, and never dare displease thy dread Majesty: Give me that *Fear* which is

Hopes

Hopes daughter, and begotten by thy pure Love in my ſoul; that my continual care may be to pleaſe thee, purely and perfectly for thine own ſake, not ſervilely for mine own intereſt.

'Tis true (*O* my Lord!) my Sins are many, and grievous; I confeſs it, and am confounded and affrighted at the memory of them: But is there any blemiſh ſo foul, which my Redeemers blood cannot cure? Thy mercies and merits (dear Saviour) are ſo immenſe, that ſhould my only conſcience be burden'd with all offences of all mankind, I would not deſpair of thy pardon: I will therefore remember thy ſacred Wounds (*O* Jeſu!) and there will I confidently hide my ſelf, till my iniquities be paſs'd over.

Thou ſay'ſt (*O* eternal Lover!) *As I live I deſire not the death of a ſinner, but rather that he return to me and live:* And I alſo cordially, hopefully, and confidently anſwer: *As I live, I deſire rather to die, than to commit a deadly ſin*; and I beſeech thee to take my ſoul out of my body, before thou tak'ſt thy love and this reſolution out of my ſoul.

O generous Reſolution! *O* the infinite mercy of my bleſſed Creator! And canſt thou any longer doubt (my Soul) but the ſame divine goodneſs hath eternally choſen and predeſtinated thee to his glory, which hath now thus gra-

graciously endued thee with these heroick thoughts so befitting thy duty? What dreadest thou, *O* thou of little Faith! *He hath blessed thee with spiritual blessings; chosen thee before the foundation of the world; predestinated thee into the adoption of a child, through Jesus Christ, according to the resolution of his good pleasure.*

O my Lord! blessed be thy eternal Love, and ever praised be thy infinite Mercy! how happy art thou, (my poor Soul) and how much obliged to thy dear and dread Soveraign, who hath vouchsafed a favourable glance of his eye upon thee from all Eternity Lord! I will henceforth love thee, as an obedient child doth his loving Father; I will serve thee couragiously, cordially and cheerfully for thine own infinite goodness sake, which hath given me such hopes of my being enroll'd amongst thy adopted children, and of having a blessed portion alloted me in thy heavenly inheritance.

5. *The Sins contrary to Hope, are Despair, Presumption, and too much Confidence in Creatures. Despair, is a certain aversion from Beatitude (or rather, a leaving off, from looking after it) under a false colour of impossibility to attain to it.*

GRant yet furthermore (O most gracious Lord God!) that I may not so dread thy Judgments, as to despair of thy Goodness: O let me never be seized with the least disgust against piety, or distrust of thy promised Beatitude: Let me at no time desist from patiently pursuing it, upon any pretence of impossibility to purchase it.

No, my Lord, my Love, my Life, my Strength, my Mercy, my Refuge; to thy power all things are possible: I acknowledg thee to be the most undrainable source of all sanctity, the bountiful giver of all grace, the encourager, Comforter, and raiser up of sinners: I hear thee speaking to my dejected Spirit: *It is I, fear nothing:* I am thy protector, whereof art thou apprehensive? I came to call sinners, to cure the sickly, to comfort the sorrowful.

O my God! what sweet and ravishing Words are these to my sad & sinful soul! Art thou so good to the most wicked? O how gra-

gracious wilt thou be to them that devoutly seek thee, desire to please thee, and are unwilling to offend thee? O ever blessed be thy infinite bounty and benignity! Let the most depraved in the World, leave off their sinfulness, and look on thy sweetness, and they may confidently hope in thy Goodness; and let the most holy ones incessantly and eternally praise the immensity of thy Mercies.

6. *Presumption is a disordered expectation of good things from the divine Bounty.*

LEt me also ground all these my hopes of happiness, purely in thy power, (O my Soveraign Lord and maker!) and upon thy promises; let me expect nothing from thy mercy disorderly, nor from my own merits presumptuously.

O my poor soul! What folly, what frenzy, what vanity is it for thee to hope in thy own goodness, unsupported by the divine grace? to think of scaling Heaven, without Heavenly help? to dream, that in doing, or living contrary to thy own knowledg and conscience, thou shalt gain so great a good, as is an eternity of glory? As though thou (my Supream Creator!) didst so highly prize this caitif Creature; as not to punish him according to his willful wickedness, or never deprive him of

of those felicities which thou hast laid up for thy faithful friends and favourites.

No Lord! Thou hast dispos'd all things in their due number, weight and measure; thou hast set certain limits to thy creature, which are impossible to be pass'd; and thou hast establish'h rules serving for the secure guidance of such souls to thy self, (who art their final end and beatitude,) as will not peremptorily go astray, and deprive themselves of thy blessings: *O* let me worthily conceive of thy wisdom, greatness, and goodness, and never abuse thy bounty and longanimity, by taking from thence occasion, to continue in my malice and impenitency.

I fear thee, therefore (*O* my dread Soveraign!) amidst the heights of my *Hopes: O* let me not be dashed against the rock of *Presumption*, having happily escaped drowning in the gulf of *Despair*.

O my Lord! What skill, what care, what adress is necessary to stear this tottering Vessel, that it may safely arrive at thee, its only secure Harbour; lest thou reject it as presumptuous, or detest it as desperate! Be thou the guide of my weak soul, *O* sweet Saviour! Let thy Spirit of discretion direct her in the middle track, that she neither launch forth into the main of Presumption, nor be swallowed up in the quicksands of Despair.

ſpair. Let me hope for ſuch happineſs, in ſuch meaſure, by ſuch means, as are moſt pleaſing and agreeable to thy ſacred Majeſty. O let my Wiſhes be ever conform'd to thy will: Let my Hopes ſtill rely upon thy mercies: Let my endeavours be alwaies to live in all purity, ſanctity and perfection; that nothing may fruſtrate the happy accompliſhent of my high expectation.

7. Too much confidence in Creatures, is alſo contrary to our lively Hope in our Creator. And the Concluſion of this Exerciſe.

THou only, (O my bleſſed Creator) canſt bound my deſires; Ah! what content can I take in the beſt of thy Creatures: Thou haſt made my heart for thy ſelf; and till it reſts in thee, its true Center, it remains totally unſatisfied. O worldly glories! what are you but poor and periſhing trifles, compared to my God's eſſential goodneſs?

Grant therefore, O my God! that I may ſo love all thy creatures, and make ſuch uſe of all temporalities; that my hopes may never be unfaſtned from thee, my final and eternal happineſs! Let me not reſt in them as ſoveraign, nor purſue them as principal, ſince they are too vain and uncertain, too uncapable and unworthy to quiet and content my Soul,

Soul, which aims at a higher mark, and hopes one day to behold thy amiable countenance more clearly than through Faiths glass, to contemplate thy lovely perfections without lassitude, to enter into thy eternal Paradise, and be there sweetly ravished with the unveil'd rarities of thy Divinity.

Thou Lord! art the only author of all my Good, and therefore the main object of all my Hope: Yet since thy paternal piety and providence hath allotted second and less principal causes to be assistants to me, in order to the desired possession of these prime prerogatives, I will place also, in the sacred *Humanity* of my Redeemer, in the powerful intercession of the *Mother-Virgin*, in the suffrages of the heavenly *Angels* and holy *Saints*, so much confidence; as may not (in the least measure) hinder, distract, or divert my full Hope from thy self, who art my supream and only soveraign object.

And now, my God, the only desired of my Soul! behold, I offer up unto thee all these acts of my *Hope* and *Confidence*: And here again I most humbly acknowledge, that thou hast provided, both for my Body, and Soul in so convenient a manner, as no other but thy self (O increated Wisdom!) could have effected: To thee then, I commit my self and all that concerns me to be disposed

posed of now and ever, as shall be most pleasing to thy divine honour, and most conform to thy eternal and equitable disposition.

For since thy power, knowledg, and goodness, are infinit; what hurt can befal him, or what enemy harm him, who lives secure in thy sacred friendship, and is shadowed under the wings of thy Divine Protection.

For the future, (O my good and gracious Soveraign!) I will grave on the door of my mouth and heart, *Dominus providebit*; Our Lord will provide: Fear not, my soul! Our Lord governs thee, nothing can be wanting to thee: *God is for us, who dare be against us?* He placeth us neer himself, let who will stretch their hands against us. Let Man, and Devil, Earth and Hell, fight against us; Thou Lord, art my Captain, my Comfort, my company: Thou, O JESU! art my victory, my glory, my crown, and my contentment; Thou O Christ! art my hope, my help, my happiness: I will henceforth dread nothing, but to displease thee, nor desire any thing, but to love thee: I will rest quiet, and confident under thy fatherly care, and powerful protection; come sickness or health, welcom darkness or light, joy or sorrow, plenty or penury, friends or foe, life or death, Heaven or Purgatory, Time or Eternity.

The

The fourth Exerciſe.

Of Charity.

1. *The Definition of Charity, in reſpect of the Divine Majeſty.*

Charity (in reſpect of God) is a Theological Virtue, elevating our Wills to a ſupernatural love and liking of God for himſelf, and for his own ſake. Several Acts of Love and Charity.

THou (O moſt amiable Lord God!) *art Charity, and he that remains in Charity, lives in thee, and thou in him:* O divine Love! O happy life! Lord give me this love, that I may thus live: draw my will powerfully by thy grace, to love thy goodneſſes, greatneſſes, and glories, with a ſupernatural liking of them for thine own ſake.

Habituate and diſpoſe me thy poor creature, (O Omnipotent Creator!) to form ſweet Acts of thy ſacred love; direct me to faſten all my affections to thy only intereſts; deſtroy in me all ſelfiſhneſs; cancel all divertiſments to created objects; and raiſe up my ſoul to a ſincere deſire, that thou alone ſhould poſſeſs all ſuch perfections, as are to thy ſelf moſt proper and convenient.

I am therefore moſt highly pleaſed, moſt heartily glad, and I moſt humbly congratulate

late thee (O my Lord!) that thou art even all that which thou art: and that thou enjoyeſt thine own eternal Prerogatives, thy Unity of Eſſence, thy Trinity of ſubſiſtences, thy Infinity of attributes, thy Power, Wiſdom, Bounty, Beatitude, Greatneſs, Glory, and all other the unconceivable goods and perfections flowing from thy divine Nature, and peculiar to thy eternal being.

O the inſcrutable and immenſe perfections of my God! how glad is my ſoul, that thou canſt not be fully comprehended, nor perfectly known by any created underſtanding.

I wiſh and deſire (Dear Lord!) the accompliſhment of thy moſt juſt Commandments; the augmentation of thy honour, praiſe, ſervice, and all other appurtinances to thy glory, or relatives to thy greatneſs, with all the affections which can poſſibly be conceived by thy weak creatures capacity.

O my Lord! I will and deſire all this for thine own ſelfs ſake, with a love of perfect liking, benevolence, and congratulation for thy good; without the leaſt touch of concupiſcence, or proper intereſt.

O the joy and jubily of my heart, to conſider thee (the mighty *Monark* of heaven and earth!) to be in thy ſelf and of thy ſelf, ſo great, ſo happy, ſo rich, ſo glorious! Oh! how ardent are my wiſhes that all things that

that have a being, would more glorifie thee, more highly exalt thy holy Name, more zealously seek thy honour, and more religiously respect and reverence thy Majesty.

O that thy glory were infinitly greater in Heaven and Earth! O that all created liberties were more perfectly addicted to thy Love, and all spirits had a clearer knowledg of thy incomparable goodness, excellency and amability! And yet, how highly doth it please me, that all that which the best of creatures can indeavour to do for thy Love and Service, is so far inferiour to thy essential worth and dignity?

Live my dread Soveraign! Be thou what thou art, Infinit, Eternal, Incomprehensible! Remain O powerful Emperour of the whole Universe! for ever exalted upon the Throne of thine own greatnesses and glories: I love thee in them all, and each of them in thee, as if I were all one with thee, they all mine own, and I equally concern'd in them all.

2. *The same Charity wherewith we love God, induceth us to love all his Creatures, our Neighbours, and our Selves.*

I Love all things, O my Lord, in thee and for thee. Thy Creatures are the products of thy power; they are so many bright beams

beams issuing from thy bounty; they are under thy dominion and jurisdiction, thy proper goods and possessions, and appurtenances to thy glory: Lord I admire, adore, praise and love thee, in all and every of them.

My Neighbour is yet a nearer shadow of thy goodness, (O divine Creator!) a livelier Image of thy greatness, thy own adoptive child bought at the dear purchase of thy precious blood, and designed to be partaker of thy heavenly Paradise.

O shall it ever enter into my heart, to hate or offend any one of these thy lovely creatures? Is it possible I can truly love thee (My Lord and my God!) and loath that soul, which is stamp'd with thy sacred similitude, intended for thy greatest glory, and predestinated to chant forth thy eternal praises amongst the blessed quires of Saints & Angels? Ah! how can that body, which shall be one day resuscitated to heavenly bliss, imbellisht with glorious dowries of immortality, be now odious unto me, aiming at the like happiness?

No, my Lord! I love my Neighbours most truly, tenderly, particularly, in thee and for thee: I will henceforth cherish them all for thy sake, and contract a durable peace with them: Be they vicious, envious, ugly, ulcerated, they are still my fellow Brethren, and thy lovely creatures, and therefore fit objects of my

my affection; Confirm me, O my God! in this ample and diffuse charity; O let all my joy and complacency, all my wishes and desires in loving them, drive at the only glory of thy infinit goodness.

And now, O my Lord and Lover! reflecting my Charity upon my own Soul; I most humbly beseech thee, that I may henceforth so truly love my own eternal welfare, as never more to adventure the loss of thy grace, by the admittance of wilful sin.

Imprint, O my God, this important resolution with indelible characters in my heart. Never to sin wilfully in thy sight, were it to save the whole World, or to gain Heaven to a million of souls; much less to please an earthly friend, or purchase any temporal commodity: Ah, unequal change! Ah, poor return of profit! *to win a world and lose my own soul.*

3. *Three effects of Charity,* 1. *It makes us truly love our Selves.* 2. *It contracts a friendship with God.* 3. *It is the form of all other Virtues.*

THou hast no where expresly enjoyned me to love my Self (O great Master of Perfection!) because to love thee, seek thee, serve thee, perfectly, purely, punctually, is to love my self solidly, truly, unfainedly.

Their

These loves, O my Soul! cannot be the least separated: thou loveſt thy ſelf really, when thou loveſt thy God intirely; thou hateſt thy ſelf abſolutely, when thy love hath not his goodneſs for its object. Doſt thou not then hate thy ſelf, when thou hazardeſt thine own Salvation? Doſt thou love thy ſelf, when by voluntary ſin thou leav'ſt thy ſelf in danger of eternal Death and Damnation? Doſt thou love thy Body, when thou pamper'ſt it, and permitteſt ſuch pleaſures, as muſt be paid with perpetual puniſhments? O falſe-feigned, and fooliſh affection, which tends to thy own ruine and deſtruction! No my Lord! 'tis thy only Love, which is the true model of ſelf-love. O let masked and miſtaken Charity, never more betray me; let me love my ſelf in loving thee, ſerving thee, obeying thee, renouncing all proper contentment, and desiring thy only ſatisfaction.

If you love me, (ſaith the Lord of Love) *you will keep my Laws*; *and if you fulfil my precepts, you are my friends*: O ſublime Dignity! to contract friendſhip and familiarity with the King of Glory! O divine Promotion! *How highly are thy Friends honoured?* O heavenly Monarch! *How firmly is their Principality eſtabliſhed?*

Wilt thou not, O my Soul! court, cheriſh, and covet this ſacred Charity, which pro-

cures thee ſuch ineſtimable nobility, pleaſure & profit? Ah ſilly Worldlings! what do you, what ſeek you, what pretend you? After all your pains, what is your pay at the beſt, but a little pelf, a puff of honour, a name at Court, a favour from a King, a friendſhip with an Emperor: and what is in all theſe, that is not frail and full of danger? Ah! how long will you ſweat in theſe unſure and unſatisfying perſuits? when as to be Gods friend and favorite, I am ſo (if I will) even at this very inſtant. O the heavenly prerogative of perfect Charity!

'Tis thou alone (O glorious Charity!) which giveſt unto Virtues their true form, life, value, worth, denomination and perfection; ſince thou guideſt them all unto God, who is the end whereto they are to be referred, and to his glory, for which they are to be practiſed, to make them truly Virtues.

To thee therefore (O King of my heart!) *I dedicate my works*; to thee (O my Soveraign good, my only end, and ſweet center!) I conſecrate all my future endeavours: I will not now live, but to love thee; not breath, but to bleſs thee; not have any being at all, but to be all thine. All I ſhall do, think, ſpeak, during the whole reſidue of my dayes, is deſign'd to thy glory: I give up tree, branches, leaves, flowers, fruit, all, to this only end; by

n entire, irrevocable, and eternal Donation: Whatſoever ſhall hereafter happen contrary o this my reſolution, I here proteſt in thy reſence, (O my God!) to be a meer ſurpriſal, nd altogether involuntary; And therefore now for then) utterly diſavow it; and huſe thee, embrace thee, aim at thee (O my leſſed Creator!) as the final period of all n; Faith, Hope, Love, Actions, Intentions nd Pretenſions whatſoever.

. *The habit of Charity, may daily encreaſe during this life.*

O Unlimited Virtue! of which a Soul is by ſo much the more capable and ſuſ-eptible, by how much ſhe hath thee in a igher perfection: How paſſionatly doth my eart deſire the increaſe of thee?

O my Lord! I ask thee no enlargment of arthly treaſure, no addition to my worldly oods or glories: I only beg the riches of ny pure Love, and a proſperous progreſs in ny perfect Charity; that I may ſeek thee in ll, affect thee above all, and live content ith thee, who art only to me all and all.

And ſince each virtuous action increaſeth his divine and deſirable habitude of Chari-y: Up my Soul, be thou holily covetous to eap up Heavenly Jewels, loſe no time, let

slip no opportunity, lay hold on all occasions to better thy Talent. Give grace to thy servant (O sweet Saviour!) to set vigorously upon all acts of Virtue, both great and little, that by both he may be a continual gainer of thy gracious favour and friendship, and become more and more agreeable to thy good love and liking.

Encourage me (O my God!) to climb up the several steps of thy heavenly Charity: O let the same merciful goodness, which hath given it a *beginning* in my heart, augment it and bring it to its full growth and *perfection*. As I have for thy love rooted out all *affection to sin*, assist me now to implant Virtues in my Souls garden, that thou may'st finally *repose in it*, (*during the mid-day heat of my affliction*) thus fitted up and prepar'd for thy desired Presence.

Grant (O most gracious Lord!) that I may never more so far forget my self, and forego my present resolution, as to fall into mortal Sin; which is the present death, absolute poyson, and utter destruction of the divine Charity. O love of my God! the life of my Soul, the crown of my head, the chief jewel of my heart! shall I lose thee for any worldly profits, pleasures, preferments? No my Soul! *Let us watch and pray, that we enter not into temptation:* Let our Love be active, that

hat ſin ſeize not on us being idle: Let us requently and fervently, cordially and conmually, breath forth Acts of ſweet love to ur ever loving Lord: O that we could ſtill o it all the moments of our life, and die in he height of this divine exerciſe.

. Our Charity is to be duly ordered. 1. We are to love our God who is above us. 2. Our own Soul, which is within us. 3. Our Neighbour, who is near to us. 4. Our Bodies, and all other things, which are under us.

O That happy *ſpouſe*? in whom thou (O Lord!) wert pleas'd to imprint the perct *order of Charity*:) My Soul, is alſo thy ear Spouſe, (O divine Bridegroom!) Orer there alſo, I beſeech thee, thy heavenly ove; ſeaſon all my affections with wiſdom nd diſcretion; ſuffer me not to commit the eaſt injuſtice in my charity; but to ſettle my ove upon each object according to its true alue, worth, and merit.

I love thee, (O my Lord!) chiefly and ſoeraignly, I love my ſelf only for thee, purſuing nothing ſo paſſionatly as my ſouls ſalvaion; that ſo I may more perfectly love thee, more purely pleaſe thee, perpetually praiſe hee, and enjoy thee eternally. I love my Neighbour, as ſtamp'd with thy Image, deſign'd for thy glory: I love thy dear ſervants

with complacency; I love mine Enemies with desire of their amendment: I love all rational Creatures, with wishes of their progress and perfection in thy Charity: Finally, I love all things in their several orders to thee, their amiable Creator! and as they are more or less worthy before thee, who art the only Rule and touchstone of all my affections.

Lord! Regulate thus my love; Order thus my Charity; Let me henceforth prize all things with an equal and upright tax: Let me look on *Silver* and *Gold*, as white and red clay, made precious only by mens erring opinions: upon this Life, *as a vapour that appeareth for a little time, and then vanisheth away*: upon all corporal Beauties, as *Flowers soon fading*, whose end is deformity and rottenness: O let me not absurdly and ignorantly equal the bodies worth, with the Souls dignity, Heaven with Earth; Eternity with Time, or thee my Creator, with thy Creatures.

Ah, my indiscreet Soul! how long hast thou been deceived? how grosly hast thou hitherto transgressed, and swerv'd from these sacred Rules? how confused have been thy affections? Alas! a poor created object, a pretended friend, a plastred countenance, a parcel of small and perishable commodities, have so perverted thy judgment, troubled thy senses, and taken up thy love; that thou hast

aſt often prefer'd them before him, who roduced thee, them, and all things, out of heir eternal nothing.

Is it poſſible, that ſuch diſordered appeites ſhould maſter a rational Soul, indued with a being to be wholly beſtow'd on divine ove? O ſuffer it no longer, my loving Lord! Take up thy chief place in my heart, which only appertains unto thee: Let it firſt cheriſh thy infinit Charity before all things; and lend ſo much and no more of its affection to all other objects, as thy heavenly love will permit and allow of.

6. *The Retinue and train of Charity.* 1. *Faith and Hope go before it.* 2. *The Interiour and Exteriour Acts, march on each ſide of it.* 3. *The Effects of the Acts, follow it.*

WHence is it (O my tepid Soul!) that having ſo firm a *Faith* in thy Creators greatneſs, and ſo full *Confidence* in his goodneſs, thou yet remaineſt ſo cold in his *Charity*? Ah my Lord! this defect may ſeem ſupportable in Infidels who believe not thy ſupream power; and in Devils, who cannot hope in thy divine mercy: but in me, who am ſo well inform'd of both, it is totally intolerable. O ſhall the earths frail beauties move the heart of their beholders to admiration; and

ſhall not thy heavenly beauties, benefits, perfections, promiſes, inflame my Soul in thy affections? Yes, O my God! as I moſt unfainedly believe thee, and moſt undoubtedly hope in thee, ſo I cannot but moſt cordially love thee: And I will endeavour accordingly to practiſe and produce ſuch acts, as are conformable to theſe my ardent affections.

O how glad is my heart, that thou alone art God! ſo good, ſo great, ſo eternal, in thy ſelf, ſo incomprehenſible in thy perfections; ſo amiable in beauty; ſo admirable in glory; ſo infinite in felicity!

O when ſhall I perfectly praiſe thee; and powerfully excite all creatures by my example, to glorify, love, ſerve, and adore thee, as thy immenſe goodneſs deſerves!

Why then (my weak, wretched, wicked Soul!) O why haſt thou acted ſo often contrary to thy beloved Soveraigns glory? been an open enemy to his greatneſs? and ſo long injurious to his goodneſs?

Pitty and Pardon me, (O meek and merciful Creator!) be no longer deprived of the greateſt praiſe a poor ſoul is capable to render thee: Lord! for the love of thine own honour, change all ſinners affections, and draw from them thoſe reſpects, duties, ſubmiſſions, gratitudes, for which thy goodneſs created them.

O great Charity! how gloriously art thou attended? how ample and magnificent is thy train of followers? how happy is that Soul, which becomes a Paradise of delights by harbouring thee, O divine Guest! Oh that I were worthy to feel thy sweet effects, O heavenly Virtue!

Fulness of *Joy* is ever with thee; Abundance of *Peace* is thy inseparable companion; and plentitude of *Mercy* is to thee a perpetual retainer.

O God! the soveraign *Joy* of all spirits, and Jubilation of all hearts! cheer me amid'st this worlds calamities, with the solid comfort of thy only satisfying presence, grace, and love, in my Soul.

O King of *Peace*! give me *Peace in my self*, by an absolute union of all my inward forces and faculties to thy only glory: Give me *Peace with the Good*, by conformity of my conversation with them: Give me *Peace with the Bad*, by bearing the injuries they inflict on me: Give me *Peace with Thee*, by an intire submission of all my wishes and desires, to thy holy will and decree.

O most liberal Lord! Give me also the love of Mercy; that I may be ever pitiful and compassionat towards all poor and miserable persons.

Give me *the love of Beneficence*; that I may

be always willing to ſuccour my neceſſitous Neighbour, for thy ſake: *The love of Almſ-deeds*; that I may be ready to relieve all his Corporal wants; to Feed him in his hunger; Refreſh him in his thirſt; Cloath him in his coldneſs; Ranſom him in his captivity: Harbour him when he hath no home, Viſit him when he is ſick; and bury him when he is dead. *The love of Fraternal correction*; that I may charitably Correct ſinners; Inſtruct the ignorant; Counſel the doubtful; Comfort the ſorrowful; Bear all wrongs patiently; Pardon all injuries cordially; and pray for all the living and the dead zealouſly.

O my Lord! make my Charity efficacious; *Let not my love reſt in lip-language, but proceed to real performances* of all theſe outward, inward, Corporal, ſpiritual actions of piety; that in the dreadful and doubtful hour of my death, and thy judgment, I may find thee (my ſweet Saviour!) full of pitty and compaſſion towards my poor Soul.

7. *The Precept of loving God.*

God commands us in the Old Law, to love him with all our heart, ſoul, and ſtrength: Chriſt repeats it in the New, as the firſt and greateſt Precept. Acts of pure Charity.

THy Love (O my Lord!) is in it ſelf ſo excellent, and to my Soul ſo pleaſant tha

that ſhould'ſt thou perpetuate this divine gift to me upon Earth, without ever beſtowing on me thy bleſſed Heaven; it muſt needs make me (in ſome ſort) happy. O my Soul! what is more precious than Gods pure love? wherein canſt thou, and all creatures employ your time and talents more profitably, than in admiring your Creators greatneſs, and loving his goodneſs?

Yet (O eternal Charity!) Thou alſo *commandeſt* me to love thee; and threatneſt to *lay miſeries* upon me, if I love thee not! Ah! Is it not alone miſery enough, not to love thee? Is there need of ſo many ties of Precepts, and threats of Puniſhment to oblige me to thy love? O infinitely amiable bounty! Is not one ſtroke ſufficient to mollify my ſtony heart, *Thou ſhalt love me with thy whole heart*, but thou addeſt a ſecond, *and with thy whole Soul*, and driveſt in this ſacred wedg with a third and fourth blow, *and with thy whole ſtrength and Virtue?*

Should'ſt thou not (O perfect Lover!) exact this juſt tribute from me, I ſurely ought moſt freely to pay it, for the good I find in thy ſweet friendſhip; and now that thou claim'ſt it, and call'ſt for thy due: *Child give me thy heart!* ſhall I deny it thee?

Alas, Lord! it is a poor preſent, but ſuch as it is, take it totally unto thy ſelf, and diſpoſe

ſpoſe of it abſolutly at thy pleaſure: Oh! that it were as rich and beautiful, as befits thy Majeſty to receive, and my obligation and affection to give? It is thy only right (O my God!) by all juſt titles of Creation, Redemption, Vocation; and it ſhall be thine daily, by my own free Donation, Imitation, Affection.

Lord! I love thee in this very inſtant, with all my heart, ſoul, force, and vertue: O let not my enemy upbraid me at my death, to have paſs'd my life without one Act of thy pure love. Behold, I here at this preſent, banish all foul and forreign affections, all ſelf and intereſſed love, and whatſoever is contray to thy divine liking; and embrace thy only naked Charity, with as much ardour and ſincerity, as all my united forces and faculties can poſſibly enable me.

Rule thou henceforth, and raign only in my ſoul (O glorious King of Love!) Let nothing live but to love thee, and praiſe thy liberality; to manifeſt thy goodneſs, and to magnify thy glory. O Love! O divine and deſireable Treaſure! O rich & precious Jewell! What Soul reflects upon thy real value, and ſuddenly *ſells not all to buy thee*; leaves not all to follow thee; *ſuffers* not all to enjoy thee; contemns not all to compaſs thee?

How late do I love thee, O beauty ſo ancient

cient, so new! Ah my heart! thou hast hitherto lov'd thy self truly; wilt thou remain evermore cold, careless, tepid, and negligent in loving that object, for which only thou wert created, and which alone can make thee happy!

Ah perfect Lover! my Soul now settles her self to love thee only, entirely, eternally; she will recompence her former failing, by her future faithfulness; she denies all branches of Self love, *she desires nothing in Heaven or Earth, but thy self*, her God, her inheritance, the only joy of her heart, and sweet satisfaction of all her wishes.

But (O sweet Saviour!) what pawn of this my love shall I leave with thee; what pledg of my sincere affection shall I give thee? Thou hast asked my heart: Take it, Lord Jesu: [2] Take it alone. [3] Take it all unto thee. [4] Take it as thine own due and my free donation. [5.] Take it as the present of a Child to his Father. [6.] Take it, as an holocaust offered up only to please, praise, and obey thee: and not in respect of thy present benefits, or expected blessings. [7.] Take it O loving Lord! as thou desirest it, deservest it, demandest it, and commandest it.

O that I had as many Hearts and Souls in my body, as I have Hairs on my head, that I might thus dedicate them all to thy divine Love! Oh!

Oh! that I could employ each moment of my remaining time, in loving thee as perfectly as thy glorious Citizens do in Heaven! Oh! that the very last act of my expiring life, (which I now consecrate unto thee,) might be by vertue of this my oblation and resolution, an extasie of thy pure and perfect Love!

Lord! I love thee; *thou knowest that I love thee*; how much I love thee; and how ardent my desires are to love thee more: I will not leave to love thee, till thy love transforms me all into love; which is thy self! O Eternal Love, Eternal Life, Eternal Happiness.

The fifth Exercise.

Of the Cardinal Virtues, and first of Prudence.

1. *The Essence of Prudence.*

Prudence is an Intellectual Virtue, enabling us to Consult wisely, Judg solidly, and Resolve effectually upon all occasions of action or omission.

GReat and Glorious Lord God! who ever accompanest thy Judgments with Equity, and accomplishest all thy works with prudence and perfection; grant unto me thy poor servant, (here prostrate before thy tribunal of infinit Majesty,) a competent

petent portion of this moſt exquiſit and neceſſary Virtue. O let it be ſtill preſent at all my proceedings, aſſiſtant to all my reſolutions, and chief preſident over all my counſel; that being by it powerfully ſway'd, inſtructed, and directed, I may know how, when, where to act, omit, conſult, judg, order, and execute wiſely, uprightly, diſcreetly, undauntedly, all that which is conformable to thy divine will and liking.

O thrice happy they, who have attain'd the perfection of this amiable Virtue! My Soul ſubmits to thee, O ſacred Prudence! as to her directing Miſtreſs and commanding Queen; that by thy ſafe conduct ſhe may paſs onward in the holy track of true piety, advance daily in the practiſe of all ſolid virtues, and arrive finally at thee, O my God! my eternal bliſs and beautitude, the only end and aim of all her hopes and endeavours.

2. *The Parts of Prudence.*

Prudence muſt have eight parts to make it perfect: Memory, Underſtanding, Docility, Subtility, Reaſon, Providence, Circumſpection, Precaution.

AH, my poor Soul! how far art thou from ſolid *Wiſdom*, ſince thou art deſtitute

ſtitute of all the requiſit qualities and conditions! Thou (O Divine and undrainable fountain of all knowledg!) who freely openeſt the veins of Wiſdom to them *who humbly confeſs their own indigence, and heartily implore thy heavenly aſſiſtance*: Diſtill (I beſeech thee) theſe ſeveral rivulets into my imprudent, indiſcreet, and ignorant ſpirit; that I may be more capable upon all occaſions to diſcern between verity and vanity, and diſtinguiſh good from evil; that ſo making Virtue the ſole meaſure of all my deſires and doings, my life may be here pleaſing to thy Majeſty; and my ſoul after death, may enjoy thee in thy bleſſed Eternity.

3. *The chief effects of Prudence are theſe, 1. It helps us to diſcover and avoid our enemies ambuſhes. 2. It is the ſuſtainer, director, moderator, and conſerver of all virtues. 3. It is a light, by which we ſee how to guide our ſteps towards our heavenly home.*

O That my ſoul could always feel the admirable fruits and effects of this amiable Virtue! O that I could diſpoſe all my thoughts, deſires, affections words, and actions, according to the dictamen of Diſcretion! O that I could ſtill conſult maturely, judged ſpeedily, and execute virtuouſly upon all important occaſions! Give me, O Eternal Wiſ-

Wiſdom! Circumſpection to diſcern my enemies deceits, that I may ſhun them: Give me Prudence of *Heart, to remember things paſt, diſpoſe of things preſent, and provide for things to come*; Give me Prudence of *Mouth*, to moderate all my Speeches; Give me Prudence of *Action*, to cancel all evil, & chooſe what is laudable. And ſince, (O my Lord!) there can be *no Virtue without Prudence*; which gives them order, form, beauty, and all that denominates them rather Virtues than Vices; Since this is the *Salt*, which thou commandeſt to be offered in all Sacrifices, whereby they become ſavoury to thy ſacred Majeſty: O grant, that I may be henceforth truly prudent, diſcreet, and well adviſed in all my enterpriſes, that ſo I may in all things more perfectly pleaſe thee.

4. *The Vices directly oppoſite to Prudence.*

Though all Vices & Sins are oppoſite to Prudence; yet Temerity or Precipation, Inconſideration, Inconſtancy, and Negligence, are its greateſt enemies, and more directly deſtroy it.

WAtch, and Pray, O my weak Soul! that thou fall not into theſe precipices. Ah, how often haſt thou been hitherto daſh'd againſt theſe dangerous Rocks? and what mervail, if thou ſtill remain'ſt ſo weak, wound-

wounded, wicked, that thou lieſt yet wallowing in the mire of ſin, and art almoſt drown'd in the deluge of thy ſenſuality, without making any progreſs in the way of the ſpirit, ſince thou runneſt on hood-wink'd, headlong, blindly, raſhly, without conſulting or *conſidering the end and order* of thy actions? How long wilt thou defer through Negligence, or deſiſt through inconſtancy, to effect what Prudence perſwades thee as moſt convenient, commendable, and conducing to thy deſired happineſs? Direct me henceforth (O divine and eſſential Wiſdom!) and preſerve me from relapſes into theſe diſmal gulfs of raſhneſs, inconſideration, inconſtancy, and negligence; Let the whole deſign of my pious practice by thy only honour, & the perfection of thy holy Love in my Soul, that being here united to thee, it may hereafter enjoy thee in thy Eternal Glory.

5. *Other Vices oppoſite, (though not ſo directly) to Prudence, are thoſe which are contrary to its ſeveral parts: Forgetfulneſs, Ignorance, Indocibility, Stupidity, Want of Reaſon, Improvidence, Incircumſpection, and Unwarineſs.*

HElp me, (O my Lord, my only refuge, and buckler of defence!) to conquer all

all theſe enormous monſters: Draw me powerfully out of theſe deluges of imperfections, wherein either my natural weakneſs, or my malicious wickedneſs have ſo frequently implung'd me, and do yet daily and dangerouſly ingage me: *Diſſipate*, I beſeech thee, theſe dark clouds with the infuſed light of thy divine Grace: Indue my forgetful, ignorant, ſtupid ſpirit, with *Docility* to receive my Superiours Counſels and Commands; with *Solicitude* for my Souls eternal ſafety; with *Providence*, *Precaution*, and all other neceſſary Weapons againſt the wiles of my adverſaries; that leading a life free from Vice, I may expect deaths call without terrour.

6. *Other Vices oppoſit to Prudence (by exceſs, as the former were by defect) are; The Wiſdom of the fleſh, Craft, Deceit, Fraud, an over-eager carefulneſs for temporal conveniencies, and too much ſolicitude for the future.*

AH ſick World! how ſad and deplorable is thy condition! All is full of fleſhly Prudence, Perfidiouſneſs, and perpetual Perplexity; Each one ſeeks for poor and ſoon paſſing commodities of nature; but the eternal treaſures laid up in Heaven for our immortal Souls, are little look'd after! Ay me! ſhall the *children of darkneſs be more Prudent*

in

in their Generation, than thou, (my Soul!) who pretendest to be an infant of Light? Wilt thou be less covetous of *spiritual grace*, than worldlings are of *temporal goods*? O what a shame, what a confusion is it, that they should more fervently affect things *pernicious*, than thou the *profitable*; that they should run more nimbly to their *death* and ruine, than thou to *life* and beatitude!

Away then, with these false, feigned, pretended and worldly *Wisdoms*: I will henceforth follow thy sweet invitation, (*O Saviour of my Soul!*) and be no more solicitous, *what I shall eat and drink, or wherewith I shall be cloathed: I will only seek thy Kingdom*; and for the rest, rely upon thy care, and remain quiet, content and comforted with thy paternal Providence.

7. *The Conclusion of this Exercise, containing an humble Petition for perfect and Evangelical Prudence.*

O *Saviour*, the great Exemplar and pure Idea of all Wisdom! who hast taught me by thine own sacred mouth, what Prudence is most pleasing to thy Divine Majesty; saying, *Be ye wise as Serpents, and simple as Doves*; Enlarge (I beseech thee) my heart, soul, and affections, to receive, retain, and practice this heavenly Lesson.

Give

Give me (*O my Gracious Lord God!*) the *Serpent's* prudence, precaution, ſagacity, ſubtity: He hath a piercing and ever open *Eye* to prevent and avoid danger; He expoſes his *Body*, to ſecure his Head; He *ſhuts his Ears* to delude the Charmers cunning; He caſts his *Skin*, to renew his decaying Age: Grant me, (*O Lord*) by this example, a *quick-ſightedneſs* to diſcover my enemies deceits; Teach me to preſerve my *Head* (which is my *Faith* in thee, my Creatour) and undauntedly to expoſe my Body, Goods, All, for the juſt defence thereof; Let me wiſely and wearily ſtop up the windows of my *Heart* and *Senſes*, from admitting the ſlie ſuggeſtions of my enchanting *Concupiſcence*: And let me finally *diſpoſeil my ſelf of the old Man*, and re-veſt my Soul *with the new Garment* of thy *Grace*, *Love*, *Juſtice*, and *Verity*.

And leſt *Wiſdom* alone ſhould degenerate into *Malice*; give me alſo, (*O meek and debonnair Jeſu!*) the *Doves ſimplicity*, ſweetneſs, innocency, purity; ſhe neither *wrongs* other Birds, nor *revenges* her own injuries; ſhe is without *Gall*, envy, and bitterneſs; ſhe loves to bath and glaſs her ſelf in the cleareſt *Waters*; ſhe teſtifies her ardent affection by her perpetual *ſighs*: and having loſt her *Mate*, ſhe remains free from all future embraces. O that I could perfectly imitate this *mild-*

neſs

ness towards all men! Let me never more (O my sweet Saviour!) strive to vindicate, defend, or excuse my self; never more *render evil for evil*; never more retain the least *grudg* against my enemies, never more covet any pleasures, but such as are permitted; O let me still *sigh* after thee, (the only Spouse of my Soul!) testifying thereby how little I prize this place of banishment; how much I long and languish after thy lovely presence; how deeply I am disgusted with all degenerate Affections; and how highly I disdain all things which aim not directly at thy Divine Love and Glory.

O simple Subtilty, and subtle Simplicity! that I could joyntly compass you! how *purely* should I live to my God? how *peaceably* in my self? how *pleasingly* to my Neighbour? Lord! let the happy *Nuptials* between the *Serpent* and the *Dove* be celebrated in my Soul; never more to be divorced, either by carnal cunning, or brutish stupidity.

O let my *Conversation* be henceforth holy and harmless; my *Actions* devoid of folly and vanity; and my whole *Life* led on, (through the intricate mazes and by-wayes of this wicked world) by the conducting Clew of Evangelical Prudence and Discretion to a blessed death. Thus living, thus dying,

dying, I ſhall finally and infallibly be joyned to my JESU! the only end of all endeavours, (to whom I deſire to live, and in whom I hope to die,) in thy glorious Eternity.

The ſixth Exerciſe.

Of Juſtice, the ſecond Cardinal Virtue.

1. *The Eſſence of Juſtice.*

Juſtice is a Moral Virtue, inclining our Wills to give every one his due by lawful means. Several ſorts of Juſtice.

O Moſt excellent and univerſal Virtue! Wert thou exactly obſerved, how ſoon would all complaints, controverſies, and contentions ceaſe amongſt the children of men? How happy and holy an *Order* would be eſtabliſh'd and follow'd in the world? Our dread Soveraign enjoying his due *Honours*, and his creatures the reſpective *Rights* which appertain to them! Whence is it, (O rare Virtue! which art the very tye and cement of the whole Univerſe!) that thou art not more ſtrong and powerful in the hearts of all rational Beings?

Thou

Thou, (*O prime and essential Equity!* who hast placed Justice amongst the *first of thy Precepts*; saying, *Thou shalt justly do that which is just*: Grant thou commandest, and let it flourish gloriously in my soul, that I may exactly return thy own *gifts* to thy eternal Glory.

O my soul! with how many obligations art thou charged! *Give me, O great and glorious King of Justice!*) a discerning Spirit to comply with them all; and permit me not to invade any creatures just prerogatives. Let me no longer covet to possess what appertains not to me. Ah! how contemptible are all earthly *Commodities*, farther than they either profit me, in order to my Souls perfection, or relate (*O my God!*) to thy eternal glory? Alas! they will neither *accompany* me in Death, nor *comfort* me in Judgment, nor assist me in Hell. Ah worldlings! how ill advised Bankers are you; who endeavouring to gain Earthly Treasures, *endanger the eternal loss* of your own Souls?

2. *Of Religion the Sister of Justice.*

Religion is a Moral Virtue, inclining us to render unto God that Soveraign Worship which is due to him, by reason of his Excellency and Dominion over all things. This Worship consists in divers Acts; whereby we declare Gods supream excellency, and our humble subjection and servitude. The Acts are either Interiour, as Devotion, Prayer, Vows; or Exteriour, as Sacrifice, Adorations, Genu-flections, Praises, Protestations, Oblations, Tithes, the use of the Sacraments, and briefly, the practice of all Virtues: All which Actions, are due to Gods infinit and adorable Dignity.

HOw necessary is this Virtue for the advancement of thy honour, (O *mighty Monarch of Heaven and Earth!*) O that thou wouldst be pleas'd to implant it deeply in my Soul, that I might perpetually praise thee, alwaies adore thee, and continually content thee with all thy just dues; if not as devoutly as thy divine Excellencies deserve, yet as much as thy Precept obligeth me, and my weakness and poverty permit me. Confirm, (*great God!*) thine own glorious Kingdom; re-take thy true *Dominion* in my heart; make use of thine own just rights and prerogatives, and powerfully draw from me and all thy creatures, as much Religious du-

ty, ſervice, homage and honour, as our Natures (aſſiſted and elevated by thy Grace) are capable to render thee.

Which way, (O my weak Soul!) wilt thou ſatisfie all theſe duties? O that my Religion were thus active, and my Will thus operative *O Jeſu, my Saviour!* who gaveſt to God thy Father all his dues in a moſt divine manner, and ſatisfiedſt in rigour of Juſtice, for all my irreligiouſneſs? look compaſſionately upon thy needy and naked creature, and lift up my nothing to a capacity of rendring in ſome meaſure, the worſhip and honour appertaining to thy immenſe and infinit Majeſty: Make me (*O my merciful Redeemer*) truly Religious; diſpoſe me with *courage* to ſerve thee, with *conſtancy* to confeſs thy greatneſs, with *humility* to acknowledg my own indigency, with *fervour* to practiſe all Acts of Virtue, and with *perſeverance* to perform all thy Precepts; that Thou, (*O my God, my Lord, my All!*) may'ſt be always honored by me, ever praiſed in me, and perpetually pleaſed with me.

O let me never imagin, to have ſatisfied the ſmalleſt parcel of *that debt*, which is by ſo many titles due to thy divine excellency and dignity: For what, alas! is the beſt of my ſervice, homage, and gratitude, in reſpect of thy goodneſs towards me, and thy great-

greatneſs in thy ſelf? *O dread Soveraign!* for whoſe only glory, I and all creatures were placed in this world: when ſhall we unanimouſly conſpire and correſpond to this thy ſacred deſign? when ſhall we worthily perform and perfectly practiſe what thou ſo juſtly deſerveſt, deſireſt, demandeſt and commandeſt.

3. *Of Devotion, the chief Act of Religion; and of Prayer, the next unto it.*

Devotion is the prime and proper act of Religion, inclining our Wills to embrace actually and readily all that concerns Gods ſervice, and to avoid all that diſpleaſeth him. Prayer is an Act of Religion, whereby we humbly ask of God, ſuch things as are fit to be asked.

O Sweet and ſacred *Devotion*, the dear and only minion of my Soul! how tenderly do I love thee? how ardently do I deſire thee? and yet how unworthy am I to enjoy thee? Thou (*O my glorious Soveraign!*) art the ſupream cauſe of all *Devotion*, and thy grace is the original Source of all piety: Thou art the only good which my wayfaring and thirſty Soul inceſſantly gapes after; Thou art the ſolid ſupport and ſolace of her weakneſs and wearineſs; Thou art the dilater of all devout hearts, by the infuſion of good deſires into them: Take from me, (I beſeech

beseech thee) the love of the world, clear my thoughts from curiosities and superfluities; break the fetters which wrest my affection to vanities, and fix them intirely upon thy self, my only amiable and satisfying Object.

Behold, (O *immense Deity*,) O eternal, infinit, and essential goodness; who deservest all perfect homage and honour, all possible duty and *devotion* from me and all rational creatures; who art in thy self so absolutly *excellent* and admirable, & to my Soul so highly *bountiful* and beneficial! I here most humbly, promptly, cordially, freely and resolutely, *Consecrate the whole residue of my life and actions, to be totally imployed in thy true love and service.* O let me never swerve from this solid and substantial *Devotion*; let me rest *joyful and content* in this my advised choice, and be no more contristated, troubled, or dejected, in the faithful prosecution of such works as belong to my duty and thy divine honour. *Dilate my heart*, O Lord, *with* holy *cheerfulness, and I will run on* swiftly, sweetly, perseverantly, *in the paths of thy Commandments.*

I confess (O *glorious Creator!*) my own *Misery*, and that I stand in perpetual need of thy *Mercy*; and therefore I will daily present my self before thy supream Majesty, as a poor, needy, and naked Beggar; as a weak wounded and wicked Sinner; hoping that thou

thou (O *pious Physician!*) wilt heal and help, pitty and pardon, cure and comfort my sick, sinful and sorrowful Soul.

O that my Heart and Mouth, were absolutely purified from all undecent *affections*, and superfluous *expressions* in my prayer! O that my spirit could always *propose* devoutly, and my tongue *pronounce* distinctly such wholsome things in my petitions, as are proper for me to expect from thy infinit Majesty! O that I could thus piously, and perseverantly, present my Prayers to thy *Throne of Grace*, with all the necessary Circumstances to obtain thy mercy!

My Resolution (*O Heavenly Maker*) is to ask nothing henceforth of thy divine Majesty, but the entire accomplishment of thy *Holy Will*, or that which may in some manner serve and contribute to the encrease of thy honour and glory: and if I fail of thy present answer to all other my pretentions, I will humbly acknowledg my desires to have been *Undue and Unreasonable*; and resting peaceably in thy presence, I will adore the depths of thy inscrutable Prudence, and relie securely upon the sweetness of thy secret and paternal Providence.

Teach me (*O divine Master!*) *thus to pray*, with a resigned spirit, and purified intention; and encourage me to practice pure-

ly, perfectly, perseverantly thy heavenly instruction, in *demanding first thy eternal Kingdom*, and then not doubting the sufficient supply of all temporal conveniencies.

4. *Of Adoration, another Act of Religion.*

Adoration is an Act of Religion, whereby we testifie our submission, to the divine Majesty, acknowledging his supream excellency, and our absolute dependancy upon him. A perfect form of Oblation to the Divine Majesty.

O Great, glorious, admirable, eternal Lord God! What creature can comprehend or conceive the least of thy purities and perfections? What honors, homages, respects and reverences are due to thee, O *Dread Soveraign* of heaven and earth, on whom all things created depend; *in whom I have both breath and being*!) O that I and all creatures could truly descend into our *Nothing*, that thy only glorious and essential being, might appear & shine more brightly!

O increated and independent Entity! without whose present and continual support, all things would instantly cease to be what they are by thy bounty, and slide away into their original nothing! how can I place my self low enough in the presence of thy infinit Majesty?

Behold, I humbly adore thy sublime Excel-

cellencies, from the bottomless depth of my abyssal nothing: I heartily worship thee (my Soveraign Creatour!) *in spirit and truth*: I lowly prostrate my poor Soul, before the High Altar of thy immense greatness; faithfully, dutifully and devoutly acknowledging thy divine power, and submitting my whole being to thy absolute supremacy.

Ay! how barren are my Affections? How bare, short and silly my Expressions? How unproportionable my Adorations, in respect of thy supereminent, surpassing, unexplicable, and unconceivable Excellencies? I therefore present thee (O *glorious Deity*!) with all the interiour actions of the blessed humanity of thy Son, my Saviour Jesus; I offer unto thee, with all possible submission and devotion, in supply of my weakness, the perfect acts of love, praise, adoration, which proceeded from the pure Virgin Mother, and from all the Saints, with all the hearts and affections of Angels and Men; all the mental excesses, supernatural jubilations, total abnegations, and amorous unions of all blessed Souls in heaven and earth.

Ah! that my heart alone were capable of all the united affections and perfections of all creatures! how willingly (O *my God!*) would I employ them all in thy service? How sweetly should I melt away in thy

love? Receive, (*gracious Lord!*) all these, and whatsoever may be offered unto thee, as my ardent desires of honour, adoration, loyalty, and gratitude, due to thy infinit Majesty. O that I could present them unto thee, as frequently as I breath, and as fervently as the highest Seraphins! I invite and conjure you with heart and mouth, (O all ye celestial spirits, and elevated souls!) to supply my defects and desires, and to sacrifice to my God, holocausts of praise, benediction, adoration, ardently, incessantly, eternally.

Accept these homages and oblations, (*O soveraign Creator!*) from thy meanest creature, which accepts thee, embraces thee, and makes choice of thee this day, this hour, this instant, and for all Eternity, for her God; and refuses all other Lords for thy only love: to thee be rendred all honour, praise, adoration, and reverence from her and all things that have a being, now and for evermore.

5. *Three Neighbour-Virtues to Justice, are, Piety, Observance, and Obedience.*

Piety is a Moral Virtue, whereby we render to our Parents, Kindred, Countrey, and Friends the just duties of honour and acknowledgment. Observance is a Moral Virtue, whereby we treat with them who excell us in Dignity, with due reverence and respect. Obedience is a Moral

ral Virtue, whereby our Wills are carried on to accomplish the things commanded, because they are commanded.

O *Savior*! the most exact pattern of all perfection! who so highly honouredst thy heavenly Father, and wert so humbly *subject* to thy earthly Parents; not forgeting thy dear *Mother* in the very dreadful agony of thy death: Give me natural meekness, benignity and bowels melting away with Piety, and Compassion, that I may not fail in the least tittle of my duty towards my distressed Neighbour, or them to whom I stand any way ingaged.

All thy Actions (*O dear Redeemer*!) are my instructions: grant therefore that I may in this Virtue of Observance also become thy perfect Imitator; who willingly gavest honour to the Priests, Scribes, Doctors, and all people placed in Authority: O let me be ever ready to bow to my Betters, submit to my Superiors, and reverence all persons eminent in power, signal in piety, and excellent in virtue, as nearer Images to the *Divinity*, *whence all Authority*; and goodness is derived.

O *Divine Obedience*! that the world would embrace thee in their several Callings and Conditions! how much more justly, discreet:

creetly, and eaſily would it be regulated and governed? Infuſe it (O *ſupream Commander of all Creatures!*) into the hearts of all thy Children; drive out from amongſt them all rebellions, murmurings, and mutinies: That Chriſtians obeying their Paſtors, Children their Parents; Servants their Maſters; Subjects their Princes; Religious perſons their Prelates; Thou (O *great and glorious Lord God!*) mayſt be perfectly pleaſed with them all in this world, and eternally praiſed by them in the world to come.

6. *Three other Virtues annexed to Juſtice: Gratitude, Truth, Affability.*

Gratitude is a Moral Virtue, inclining us to render good to them who have done us courteſies, not being obliged thereto. Truth is a Moral Virtue, whereby we ſhew in our words what we are in our lives, without either feigning, adding, or diminiſhing. Affability is a Moral Virtue, whereby we carry our ſelves ſweetly, both in words and actions, towards them we converſe with.

WHat ſhall I render thee (O *my gracious Lord God!*) for all the *good things thou haſt given me?* Thou moſt freely, liberally, and unconſtrainedly, chargeſt me with thy mercies, inchaineſt me with thy benefits, and loadeſt me with thy love. I thank thee

(O

(O *bountiful bestower of all blessings!*) for them all, both natural and supernatural, for all the good actions which (by thy help) I have effected; the good words I have uttered; the good thoughts I have conceived: I thank thee for expecting me to Penance, calling me to thy Service, preserving me from deserved damnation, by the death of thy dear Son: And in acknowledgment of these and all other thy innumerable favours, (O *great Benefactor*!) I gratefully give thee my heart, soul, and all that (by thy grace) I have and am, for perfect sacrifices of thy perpetual praise.

O hypocrisie, duplicity, and falshood! (the dangerous and universal Diseases of this deceitful world!) how sincerely doth my Soul abhor you? Give me thy powerful grace (O *God of truth*!) to eschew these great evils. O guide and govern my tongue, not only from forging false testimonies against my Neighbour, and uttering irreligious expressions against thy Honour; but even from the least Lie in my words, Infidelity in my promises, Hypocrisie in my behaviour, or Dissimulation in any of my doings, upon any pretension of humane prudence, or intention of piety whatsoever. O let my Heart walk simply, singly, sincerely, innocently and unfeignedly in thy presence; and

let

let my Tongue, Hands and Behaviour, be conformable to my heart; that *Truth* making up a holy harmony in my whole man, I may perfectly please thee here, (*O increated Verity!*) and joyfully praise thee in thy blessed Eternity.

Purifie, (*O meek and merciful Redeemer!*) my whole life and actions, my carriage and conversation; and give me grace to look always upon the perfect pattern of thy lovely comportment amongst all men, so full of Mildness, Mercy, Affability and Curtisie. O that I could behave my self temperately, discreetly, lovingly, gently, quietly, contentedly, sweetly and saintly towards all sorts of people upon earth, till it shall please thy goodness (*O my gracious God!*) to translate my peaceable spirit to the more amiable company of thy eternally blessed Saints, and heavenly Inhabitants.

7. *Three other companions of Justice: Friendship, Liberality, Equity.*

Friendship is a Moral Virtue, whereby two (or more) persons, profess reciprocal love to each other, for their mutual help and support in the pursuit of Virtue. Liberallity, is a Moral Virtue, whereby we make moderate use of our temporal means; and impart them freely to others. Equity is a Moral Virtue; inclining

us

us rather to follow the intention of Law makers or Superiors, upon good grounds; than the precise Letter of their Laws.

O *Eternal Creator!*) who art the first Origen, and shouldst be the only End of all friendship who produceſt all this worlds perfections, to induce our Souls by these gracious benefits, to the love of thy great bounty! Imprint (*I humbly pray thee!*) first, thine own holy love, with indelible characters in my heart; Then impart unto me also this virtuous, comfortable, and innocent Amity, (which is the legitimat child of Charity, and undivided companion of Justice) of some spiritual person; capable to counsel me, willing to direct me, couragious to correct me, and desirous to perfect me in thy love and service.

O my Lord God! all Love, all Liberality! who showreſt down Benefits, and profuseſt Mercies without measure, upon all thy creatures: Elevate my poverty, to imitate (in some manner, proportionable to the means thou hast graciously lent me,) thy infinit Bounty: Give me (*O my glorious maker!*) a noble and generous Mind, disengaged from base and earthly thoughts, and disposed to high and heroick actions, aiming at my own Souls Perfection, my Neighbours Profit, & thy divine

divine Praise and Honour. O let my Eyes be ever open to consider seriously; my Heart ever willing to compassionate tenderly; and my Hands ever ready to contribute liberally to the just necessities of thy creatures: That making the right use of the temporal goods which thou hast here graciously given me; I may finally attain to the eternal glory, which thou (*my good God!*) hast elsewhere bountifully prepared for me.

How needful is thy infused *Prudence*, (O *Sacred Spirit*, the sweet and only light of my Soul!) and how necessary is thy special gift of *Counsel*, that I mistake not in manging of this Virtue Equity? & so either out of Temerity, misinterpret my Superiours meaning; or out of Timidity unduly execute his command? Clear my Darkness, (O *all knowing Lord God!*) with a ray of thy divine splendour, conduct my Reason in the right way, and keep my Understanding from errour, amidst the millions of labyrinths, many by-paths, and dangerous obscurities, which occur in cases of Conscience, and Moral Resolutions: Conform my will and works to thy sacred intention; and confirm me in my present purpose: which is, to observe perfectly thy most just and holy Ordinances, (and all theirs whom thou hast *placed over my head*) in that very manner, (both in substance and cir-

circumstance) as thou (O *Supream Law-maker*!) demandest, and commandest.

The Seventh Exercise.

Of Fortitude, the third Cardinal Virtue.

1. *The Essence of Fortitude.*

Fortitude is a Moral Virtue, enabling our Wills to do good, and avoid evil, in great and dreadful difficulties and dangers: so that we either expect them, or suffer them, or shun them, or set upon them without excessive Fear, or over-rash Boldness.

MY Life (O *my Lord!*) is a *perpetual warfare*; my Soul is beset, during this her pilgrimage, with innumerable, enormous, *powerful*, and implacable enemies; so that I am forced either to fight and conquer, or to fall and be conquered. O how greatly then do I stand in need of this glorious armour of *Fortitude*, to animate my fearfulness, to shelter my feebleness, temper my rashness, and to accompany me in all my dangerous skirmishes? Give this vertuous strength to thy weak (yet willing) servant, O *my God*, who art *incomparable in power*, *invincible*

vincible in might, the great *Lord of Hosts*, the glorious overcomer *in the day battel*, the *shield* and *salvation* of all them that combat under thy banner! and I shall not *fear thousands of foes encompassing me*; for *I can do all things* in thee my comforter.

2. *The chief degrees of Fortitude are three.*

1. *Not to be affrighted at the great difficulties, wherewith we must necessarily encounter in our spiritual course: but to be resolute in suffering them; manful in setting on them; yea, and confident to conquer them, through Gods assisting grace.* 2. *To rejoyce cordially in such sufferings, for so good a cause.* 3. *To expose our selves couragiously to all Calamities, for the promotion of Gods glory, and our Neighbours spiritual good.*

O Thrice happy those Souls, which are thus valiant! Ah! shall I for want of a little courage, be an eternal slave to sin, Satan, Sensuality? Arise to my aid (*O invincible King of Glory!*) under whose feet, Death, Devils, and Hell it self do groan. And thou (*my Soul!*) what dreadest thou! advance thy self undauntedly into the field of battel: Thou fightest under thy Saviours Ensigns, who hath already *conquer'd* thy foes for thee, upon his sacred *Cross*: Reflect upon what thou art, his *Soldier*, his *Servant*,

Servants, his Son: Loſe not heart, nor hope in thy juſt quarrel; ſince thy Lord looks upon thy juſt combats, invites thee to courage, aſſiſts thee to conquer, and expects to crown thee: Eternity is at ſtake, and Heaven thy reward.

3. *Martyrdom, (the moſt heroick act Fortitude) is a voluntary acceptation & enduring of a violent death, for the teſtimony and defence of the true Faith, or of Virtue.*

ALL hail O ye valiant Champions of my heavenly King! how highly doth my heart prize your courage? how humbly doth my ſoul honour and emulate your conſtancy? were not your Bodies paſſible as mine is; & your Material parts molded out of the ſame maſs of clay, by the ſame merciful and powerful Artificer? Whence is it then, that you appeared ſo faithful in your hotteſt trials, & I prove ſo fearful in my leaſt temptations? O I am utterly aſhamed of my own former baſeneſs, and I reſolutly and readily offer up my ſelf to die here for thy ſake (*O my ſweet Saviour!*) that I may live in thy love eternally.

4. *Three Virtues allied to Fortitude; Magnanimity, Patience, Perseverance.*

Magnanimity (or greatness of courage) is a Moral Virtue, inclining our Wills to heroick and honourable actions in the profession of Virtue: in as much as such Actions are hard, and worthy of an high Courage.

THou hast made me (O *glorious Creator*) for great matters, for thy Heaven, for thy self: and shall I rest any longer in petty trifles, and aim only at inglorious objects? No (*my worthy Soul*!) form'd to thy Lords lovely likeness, Child of the most high, and Heir apparent to his kingdom! It becomes not thee to content thy self with common Perfection: We will henceforth have higher thoughts, and aspire to more sublime, generous, and noble enterprizes: We will couragiously climb up the several degrees of the most seraphical Virtues; and set upon holy and honourable works tending to our own greater good, and our Gods eternal glory. *Yes Lord*! we desire to be as truly patient as thy servant *Job*; as zealous of thine honour, as thy Apostle *Paul*; as penitent for our sins, as the pious *Magdalen*: as pure in our life, as the holy Angels; and as ardent in thy love, as the highest Seraphins. O *my Soul*! that we could reach these glorious Perfections!

5. *Pati-*

5. *Patience is a Moral Virtue, which moderates our Sadneſs, proceeding from the reſentment of ſome preſent evil; and hinders us from acting thereupon, any thing misbecoming our Reaſon.*

O *My Soul!* what joy, what peace, what holineſs, what happineſs do ſtill accompany this divine Virtue? when wilt thou truly *poſſeſs thy ſelf*, and perfectly pleaſe thy Saviour, by the exact practiſe of *Patience* amidſt all thy preſſures, troubles and tribulations? O why ſhouldſt *thou only* expect to be a *delicate* member, under Chriſt thy head crowned with cruel thorns? *Lord Jeſu!* I muſt ſuffer as a Chriſtian, I deſerve to ſuffer as a Sinner, I deſire to ſuffer as thy Servant: O let not my ſufferances become loſt to my ſoul, by my impatience in enduring them: Let no torment or trouble of my life, tire my ſetled reſolution of ſuffering willingly for thy love (O *my Crucified Saviour!*) and perſevering conſtantly in thy ſervice. Let Hell, Death and Devil, arm their whole fury againſt me; Let all creatures conſpire to annoy me; Let all ſickneſs ſeize on my body, all ſadneſs on my Soul, and all ſorts of damages, diſgraces, and diſmal chances be pour'd forth upon my only head, I will remain quiet in thee (O *meek and patient Jeſu!*) and ſubmiſſive to thy ſweet providence and diſpoſition.

6. *Per-*

6. *Perseverance is a Moral Virtue, wherby we go on in our well begun enterprises, till they are fully accomplished.*

THis is the Virtue (*O my Soul*) and this only which gives thee true rest from all thy sufferings, This rewards all thy laborious endeavours, and this puts a happy period to thy painful life Without *Perseverance*, how vain are all thy Virtues, and how useless thy past labours and diligence! Ah! *my Soul!* be no longer like a Fool, changeable with the Moon; like a reed, shaken with every blast; like the Sensualists, who begin in the spirit but end in the flesh. No, *my dear Lord!* I will never leave to love thee till I leave to live: I will not cease to persecute my passions, and pursue the enemies of my perfection till they be all *dead and utterly destroyed*: I will keep the years of Eternity ever fresh in my memory, that no temporary sufferings may seem long, tedious, or troublesome. Thou (*O Jesu my Redeemer*, O most constant lover of my poor Soul, for whose sake thou patiently remainedst on thy cruel Cross, till the whole work of Redemption was perfectly consummated!) make me (I most humbly beseech thee) constant in virtue, couragious in thy Love, faithful in my calling, and perseverant in thy Service, that I may be finally crowned in thy heavenly Kingdom.

7. The

The Conclusion of this Exercise humbly petitioning for perfect and Christian Fortitude.

BUt what is my strength, (*O my gracious Lord God!*) that I should be able to resist, fight, conquer, and persever? Ah! my weakness! how well art thou known to me, and how much better to thee (*O my all knowing Creator!* Fortifie therefore my frailty, (*O my only hope and helper!*) against the vast multitudes of enemies, which compass me round about, striving to devour my poor soul, and still plotting to deprive me of thy divine favour and friendship. Let no labour tire me, (*O my Lord, my Virtue, my Fortitude!*) nor difficulty terrifie me, nor danger daunt me, nor any thing whatsoever draw me from one title of thy true love, or make me degenerate in the least degree from my well settled resolution of going on faithfully, chearfully, perseverantly in thy service. Ah! Shall the lovers of honours, pleasures, riches, and such like worldly trash and trifles, be more valiant, vigilant, vigorous, than I am, who love thee, O true treasury of all goodness, *O indeficient fountain of all felicity?* Shall these greedy slaves (rather than generous lovers) take such pains and care to purchase a lye, a smoak, a vanity; and shall not I couragiously fight, sweat, bleed, die to possess thee, O my essen-

essential, substantial, eternal Happiness and Beatitude!

Yes Lord! I will joyfully undergo all things for thy Love: I will esteem it, as a singular honour, not only to suffer, but to be sacrific'd for thy sake: only assist me with thy grace, and support me with thy strength; which is the *Armour of proof*, wherein I place my whole Confidence, and the sure ground upon which I boldly give defiance to all my enemies; the *Buckler*, wherewith I doubt not but to defend my self in the day of battel; and the impregnable *Fort*, wherein I can only hope for safety against all assaults made from without, by the Prince of this world, and powers of darkness. To this secure Sanctuary, (*O my God!*) I will humbly, continually, and confidently make my retreat, during this my warfare and pilgrimage; in expectation of being admitted, (according to the time prefix'd by thy holy will and pleasure,) to thy blessed *City of Peace*, where finding no more Battails to fight; nor Sieges to sustain; not Enemies to conquer; I will joyfully hang up the Trophe's of thine, and my Victory, and eternally sing forth the praises of thy glorious and triumphant Majesty.

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The Eighth Exercise.

Of Temperance, the fourth Cardinal Virtue.

1. *The Essence of Temperance.*

Temperance in general, is a Moral Virtue; retaining us within the limits of Reason, amidst the difficulties which arise from the delights of our five corporal Senses.

O *My Lord*! (the eternal and essential Purity!) who commandest me thy frail and feeble servant, *to live soberly, piously, justly, purely, temperatly, in the world*, and *to abstain from all things* which defile my Soul, wherein thy self *desirest to take* thy chast pleasure and *delight*: Give me (*I beseech thee*) a true sense of thy spiritual and solid sweetness, wean me and win me from all affections to sin, strengthen me against the allurements of sensuality, and wound me with thy only pure and perfect Love. O let not the poor pleasures of flesh and blood prevail any longer over my Reason! Let not my Senses get the Empire over my Heart, and dispossess thee of thy there desired habitation.

Ah, my disorder'd Appetites! my deceiv'd Affections! my deprav'd Desires! Tell me; is this

this Creature, this Object, this worldly Bubble, which witholds you from your heavenly Creator, better than he is, worthier to be preferred, more lovely in your sight, more deserving in it self, or more beneficial to you? Speak *my seduced Soul!* Dost thou expect ever to be quieted by enjoyning it? at the hour of death, will it defend thee? in the day of thy Judgment and Gods wrath, will it plead for thee, and protect thee? Is it able to make thee here Holy, and eternally Happy? Alas! nothing less. Ah then! What blindness, what bruitishness, what madness is it, to leave God, and love it; to forsake God, and adhere to it? No, *my Lord*, thou art more to me than all, I love thee above all, and for thy sake I freely forsake all.

I know, *Lord*! that the Eye is never satisfied with seeing; the Ear with hearing; the Mind with possessing; nor the Soul with loving any thing but thee, her only amiable and satisfying Object! I acknowledg the best of sensual pleasures, to be poor, mean, short in durance, nothing in substance: Why then, *O my Senses*! do you still roam abroad? Why beat you the air for vanities, and seek after lyes! Why, *O my Soul*! dost thou persevere to covet that which thou confessest can never perfectly content thee? Curb all these disorders (*O my God*!) with the bridle of discreet

Temp-

Temperance: Teach me to uſe thy Creatures with *Sobriety*; to be always at defiance with worldly Delights; and to be totally taken up with the real ſolid pleaſures which proceed only from thy raviſhing Love, and ſweet preſence in my Soul.

2. *The Rules of Temperance are theſe:*

1. *The Law of God, Ordinances of his Church, and Orders of our Superiors.* 2. *The Neceſſities of our lives, according to our eſtates, offices, means, conditions, diſpoſitions.* 3. *Decency, which is a love of that which well beſeems us.* 4. *Shamefacedneſs, which is a certain fear and horror againſt all that is contrary to a juſt Moderation: For nothing is more oppoſit to mans Dignity, than to miſtake himſelf in making uſe of corporal Delight.*

O *My Saviour!* the incomparable pattern of Temperance! Theſe Rules, ſhall be henceforth the Laws of my life: I will be aſhamed to be any longer like the *Horſe and Mule, which are devoid of underſtanding*; but will rationally make uſe of thy gifts, in order to ſupport my ſelf for thy only ſervice, I will not covet what may ſerve for my pleaſure, but what may ſuffice for my neceſſity. I will confidently expect from thy divine promiſe, & paternal providence (who haſt a *tender care over all thy Creatures,*) meat and cloathing,

convenient for my sustenance, and competent to my condition; and so rest fully *content* in thee, and faithfully *grateful* to thee, the free *bestower of all blessings*.

3. *The means to acquire Temperance, are*;

1. *Frequently to reflect upon, and punctually to practise the before prescribed Rules.* 2. *To keep our bodies and minds honestly employed.* 3. *To fly from such objects, actions, persons, occasions; as provoke our senses to unlawful Pleasures.* 4. *To think seriously upon Death and Eternity.* 5. *To make Mortification our continual exercise.*

O *My Lord*! who by thy most powerful and prudent ordination, hast *disposed all things in perfect measure, number and weight*: give Grace to thy poor servant, so to watch over his actions, manners, senses, and desires; that all may be measured, numbred, and weighed, in the true ballance of discreet *Moderation*. O that *I* could still regulate my life by the perfect rule of thy Law and Love, the *Dictamen* of Reason, and the Counsel of thy *Apostle, denying all worldly lusts, and doing all things decently, orderly, and beseeming my calling*! O that my Employments were ever holy; my Senses always wary; my Thoughts still reflected upon the end of my Creation; and all my *Members* truly mortified! how

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hopefully, confidently, and undauntedly might I then expect the glorious appearance of thee my great God and Saviour?

4. *Temperance, in particular, is divided into Abſtinence and Sobriety.*

Abſtinence is a Virtue, inclining us to a rational mediocrity in the uſe of Meat; and Sobriety is the ſame in the uſe of Drink, which may alſo be applied to our paſſions.

AH! *My immortal Soul!* thou art too worthy to be enſlav'd to thy ſenſual body! The beaſts exceed not nature's ſatisfaction, nd wilt thou, who art indu'd with reaſon, e leſs temperate? O ſhame, O Brutiſhneſs! oth not that firſt Precept, ring ſtill in thy ars: *In the day thou eateſt, thou ſhalt ſurely ye?* And wilt thou yet hearken to thy ſeduing *Eve*, yeild to thy ſubtil enemy, and obey y belly ſooner than thy bleſſed Creatour? o not *all they who ſtrive for the maſtery*, and im at the obtaining of a corruptible Crown, *bſtain from all exceſs:* and wilt not thou keep nder thy Body, curb thy Senſes, and conrole thy Paſſions, that thou mayſt gain an incorruptible and eternal Crown in Heaven? Yes, *my dear Maker*! I will never more deſtroy thy holy work, nor ſell my heavenly nheritance for a vile Morſel, a meſs of Potage, a momentany Pleaſure: Thou (*O ſweet*

Redeemer!) who, whilst thou wert pleas'd to sojourn amongst us, sustainedst thy body with human Meats: Thou, *dear Jesu my Saviour*! who sufferedst Hunger in the desert, and Thirst on the Cross, to satisfie for my riot and gluttony! extinguish (*I beseech thee*) all fleshly desires in my senses; Let no worldly sweets so savour to my palat, as to make me outpass the limits of perfect Abstinence & Sobriety: That using thy temporal gifts with due temper & moderation; I may one day be fully satiated and inebriated at thy divine table, furnish'd with eternal delicacies and delights.

5. *Modesty* (*which is a Virtue adjoyned to Temperance,*) *is a restraint of all unruly motions with a certain comelineſs and decency, in respect of the persons, affairs, time, place, and all other circumstances. And it hath six branches, Three, which concern the repression of inward motions*; *Meekness, Humility, Studiosity.*

Meekness is a Virtue; *which moderates our passing of Choller by subjecting it to Reason, and keeping us from all such words, and actions, as are unbeseeming us, and contrary to our duty. Humility is a Moral Virtue*; *which abates the edge of our over-high hope and audacity*; *keeping us from pretending to more than appertains to our condition*; *& counselling us to be con-*

content with such mean things as are suitable to our true unworthiness. Studiosity, is a Moral Virtue, which moderates our Curiosity and Covetousness of Knowledg; and inclines us to a desire of knowing what is convenient according to our Condition.

THou hast commanded me, (*O meek and mild Jesu!*) *to learn of thee* this divine lesson, and thou hast left me thy whole life, as a perfect example thereof, and a pattern by which I should practise it: Thou (*sweet Saviour!*) wert silent, patient, content, resigned, (*as an innocent Lamb in the shearers hands*) midst all the calamities, contumelies, affronts and insolences, which mans malice and madness could inflict upon thee: And shall not I, who have deserved all shame, confusion, hatred, and Hell it self,) sustain willingly my smaller afflictions? I will henceforth, (*O my Jesu!*) not only freely pardon all outrages which shall be done me, but joyfully prepare my heart to embrace all crosses, endure all contradictions, and put up all injuries, for thy sake, with all sweetness of affection and tenderness of compassion towards my greatest enemies: That I may finally possess a portion in that blessed land, which thou (*O merciful Redeemer!*) hast *promised* to thy meek, and humble servants.

Ah, *my Soul*! Learn also this heavenly lesson of thy most humble Saviour, *and thou shalt find perfect rest in this world*, and have an eternal reward in the next. Alas! *Wherefore art thou proud?* What is due to thee, but only damnation; which thou well knowest thou hast often deserved? Why shouldst thou expect to be preferr'd before any other, who art more unfaithful and ungrateful to thy loving Lord than all others? Ah, *caitif creature*! canst thou conceive thy self in a capacity of high honors? No, *dear Jesu*! *I* utterly disclaim them all; and desire that all men may know my real unworthiness, that they may esteem of me, treat me, and contemn me accordingly.

What wouldst thou know, *O my curious Soul*! What do you gaze upon, *O my unsatiable Eyes*! *Is* not *one thing only necessary*? one Science all-sufficient? one object fully satisfactory? And is not the Rule which directs you to this one necessary, sufficient, and satisfying object; short, sweet and easie? [*This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent.*]

O *Words*, full of life and love! What can I wish for in heaven, (*O my Lord*!) but eternal life? and what need *I* desire upon earth (*O my Jesu*!) but thy only love? *O my Soul*! Why seekest thou elsewhere that which thou canst no where find, but in thy God, thy Jesus, thy Savi-

Saviour; in whom are all the true *treasures of Science and Wisdom*, who is thy only center, rest, satiety, and security.

O what is all worldly knowledg but vanity of vanities? how mean and foolish is all wisdom, which provides not for eternity? Ah, *my good God*! how it grieves me, that *I* have given so much of my precious time, to the pursuit of such poor studies, and getting such empty notions, which now *I* perceive do so little profit me, in order to this only solid and Soul-saving science? *Lord*! *I* will henceforth employ all my diligence, endeavours, time, talents, wit, will, intensions and pretensions, upon that alone which will most advantage thy honor, and best advance my salvation. My whole study shall be to know thee, (*O my God, and my All*!) to contemplate thee, to please, praise, and love thee in this World, that *I* may live and reign with thee in thy glorious Kingdom of Eternity.

6. *The other three branches of Modesty, are Virtues helping us in the ordering and managing of the outward motions of our Bodies.*

1. *By our beseeming Carriage.* 2. *By our fitting Recreations.* 3. *By our decent Cloathing.*

GIve me also, (*O liberal Bestower of all lovely Qualities*!) these external Graces beseeming my Condition, and suitable to

my Calling: That so my Inward and Outward composure; my Soul, my Body: my Senses, and all that which (by thy permission) I am, making up a perfect harmony of all holy Virtues; I may become pleasing to thy divine Majesty, profitable to my Neighbours, and instrumental to my own perfection and Salvation.

3. *The Conclusion of this Exercise, with an humble Petition for perfect and Christian Temperance.*

AND now (*O great and glorious Creator!*) who hast made all things for my use, and *me for thy service*; Grant (*I beseech thee*) that I may never more violate thy sacred order and design.

O let me not rest in any creature, which is so much inferiour to my noble nature; but terminate my love in thy blessed self, who only art above me. Where else, Alas! can my understanding find a soveraign Object to satiate it, or Center to content it, but thee *O Supream Verity!* Where can my will meet with a perfect felicity whereupon to fix its affections, but thee alone, *O essential Goodness!*

Let me not therefore leave thee, the solid Substance: to love the Figure, which so lightly *fades away:* But give me (*O gracious Lord God!*) thy efficacious assistance, that I may

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make ſuch temperate uſe of the world, as if I us'd it not; that ſo living out the remaining days of my Pilgrimage, *Soberly, Vigilantly, and Faithfully*, according to my calling; *I* may Joyfully, Hopefully, Confidently and Preparedly, expect thy coming (*O my merciful Judg*!) having my *Reins girt* with Continence, my *Lamp* lighted with Charity; *Staff in hand* with prompt Obedience to all thy holy Ordinances; and finally *enter with thee* (*my Souls dear Bridegroom,*) into thy Marriage-chamber of eternal delights in thy happy Paradiſe.

¶. IV.

Of Penance *and Confeſſion.*

SInce *Penance* (according to the ſacred Councel of *Trent*) *is a duty inſeparably annexed to the State of Chriſtianity; and that every ones life* (in whatſoever condition) *ſhould be a continual practiſe and perſeverant performance of Penance, during the time of this our earthly pilgrimage: We ſhall endeavour to deliver with all poſſible brevity, diſtinction and clearneſs.*

1. *Such Neceſſary, Eſſential and Fundamental Truths and Tenents concerning Penance,*

are unquestionable amongst all Orthodox Doctors, and proper to be known by every Penitent, for the due exercise thereof.

2. *We shall descend to the practical, and most important part of Penance, which is Confession: setting down such Preparations, Examinations of the Conscience, and Acts of devotion, as are to precede it, such as are to company it, and such as are to follow it.*

3. *We shall add a larger examination of the conscience, or Catalogue of sins for* their *help & benefit,* who *desire to make a good general Confession.*

General Maxims and Positions, concerning Penance and Confession.

The necessity of Penance.

WE *are by nature* the children of wrath, *and being heirs of our first Parents malediction, we are with them banish'd out of Paradise, and abandon'd to labor and toyl upon earth, where we remain slaves to our irregular passions, under the Tyrannical yoak of Death and the Devil.*

Now there are but two *means to redress these miseries, and to recover the divine favour and friendship, (and consequently to regain Heaven) to wit,* Innocency and Penance.

Innocency, *concerns only such spotless Souls, as have inviolably conserv'd their Baptismal sanctity even to the last moment of their lives:*

[though

[*though they alſo*, (if there be any ſuch Saints, beſides Children dying in the nonage of reaſon) *may be ſaid in ſome ſort to ſtand in need of Penance, for the preſervation of their purity, and perſeverance in their Innoceney.*]

Penance, *concerns all Sinners: as being the ſole means, eſtabliſh'd by God, and left by Chriſt* JESUS *to his Church, whereby to appeaſe our irritated Creator, to ſatisfie the divine Juſtice, and to reſtore us to our loſt heavenly Inheritance.* Unleſs you do Penance, you ſhall all Periſh.

Penance is the chief Exerciſe of a Chriſtian.

WHence *it follows, That Penance is the moſt neceſſary, important, and excellent Exerciſe of all Chriſtians: ſince all muſt either Periſh or do Penance; and it is an Article of our Faith; that Penance is ſo abſolutely neceſſary for all Sinners, that without it, there is no hope left of obtaining pardon for their Sins, of regaining Gods favour, of ſaving their Souls, and of enjoying eternal Happineſs.*

Penance comprehends the Virtue of Penance, and the Sacrament of Penance.

WHich *is to be underſtood, both of an* interiour Penance, (*which is an act of the Virtue of Penance;*) *and of an* exteriour Sacrament.

crament of Penance, (*which is commonly call'd Confession.*)

By the Virtue *of Penance, The* Sinner *is to detest his impieties, with a firm resolution of no more offending the divine Majesty: By the* Sacrament *of Penance, he is to accuse himself of them, with an earnest desire to repair the wrongs, & satisfie the injuries done to the divine Justice.*

So that to obtain pardon for his Sins, he must of necessity have both an inward, sincere, Christian sorrow and repentance; and also (when it may be obtain'd) an outward Confession and Accusation of his crimes, accompanied with such Conditions, as shall be hereafter specified.

The Sacrament of Penance consists of these four Parts.

(1) *Contrition of heart.* (2) *Confession of mouth.* (3) *Satisfaction of works,* (*which are its material Parts.*) (4) *An Absolution of the Priest,* (*which is its Form.*)

Of Contrition, the first Part of Penance.

A *Sinner cannot duly perform this important affair of Penance, unless he conceiv's* (*as aforesaid*) *a* Sorrow *for his past offences.*

This Sorrow may be either Perfect or Imperfect:

It is Perfect, [1] *When it proceeds from perfect Charity, grounded upon the consideration of*

God's

Gods love and goodneſs. [2] *Accompanied with an inward, ſincere, and cordial deteſtation of the committed Crime. And* [3] *joyned with a firm purpoſe and reſolution of future Amendment.*

It is Imperfect, *when Charity in us is imperfect, and when our ſorrow proceeds;* [1] *Rather from the fear of Hell.* [2] *Or from the deſire of Heaven.* [3] *Or from the foulneſs of the Sin it ſelf, than from the love of God.*

The firſt is called Contrition, *the ſecond* Attrition.

Attrition, *is (of it ſelf inſufficient to obtain pardon; and therefore it muſt be accompanied with a Sacramental* Confeſſion, *to render it effectual for the Remiſſion of ſins, and reconciliation to the divine Grace and Friendſhip.*

Contrition, *is ſo Excellent, that* S. Cyprian *eſteems it* the very beſt things which a mortal creature can offer up to her Creator. *It is ſo* Powerful, *that* S Ambroſe *ſays*, It opens heaven, ſhuts up hell, cures all the Souls diſeaſes, repairs all ſpiritual ruins, and ſerves as a Sponge to deface all iniquities. *It is ſo* pleaſing to God, *that (ſings the Royal Prophet)* he never rejects an humble and contrite Heart, *but ever receives it as a moſt perfect Sacrifice. It is ſo* eaſy, that a Moment may conceive it, an Inſtant may produce it; *For neither the ſhortneſs of time (ſays* S. Cyprian) *nor the extremity of the laſt hour, hinders the pardon of a Contrite*

trite Penitent. Finally, it is so Profitable, *that (says the same Saint) it not only obtains* Pardon for past offences, but gains also a future Crown of glory.

But this perfect Contrition, *must proceed* [1] *from a motive of the Love of God, and not for any servil Fear: As when a Child having offended his Father, grieves not so much for fear of being disinherited, as for having been disloyal and disobedient to so loving and beloved a Parent.* [2] *It must be accompanied with an inward, sincere and hearty Detestation of the Crime, like that of the Prophet* David, *and of the Apostle S.* Peter; *and not only an outward, verbal and lip-lamentation, like that of* Antiochus *and* Esau. *And* [3] *It must be joyned with a firm Resolution of future Amendment.*

Now this Sorrow for the Sin, this Detestation thereof, and this Resolution of amendment, grounded on the consideration of Gods goodness, (which constitute the essence of perfect Contrition) *must be,* [1] *exceeding great; For as man is bound to love God above all, so he ought to hate sin above all.* [2] *They must be general, absolute and universal, extending themselves to all Sins whatsoever, without the least conditional reserve of Affection to any one;* For what will it avail thee, *O sinner, (says S.* Gregory) to be sorry for thy Anger, if thou studiest Revenge? What will it serve thee to detest Uncleanness,

cleaneſs if thou continueſt in Covetouſneſs. [3] *They muſt precede* (*if not the Confeſſion,*) *at leaſt the Abſolution; for they being* (*as aforeſaid of the Eſſence of the Sacrament of* Penance, *muſt neceſſarily go before the end thereof, which is the* Abſolution. [4] *There needs no vocal expreſſion of this Sorrow, Deteſtation and Reſolution for an inward feeling and conception thereof in the Soul abundantly ſufficeth.* [5] *Neither is it neceſſary to conceive as many Sorrows, or form as many acts of Deteſtation, and Reſolution, as you have committed Sins; for* one *only general, ſincere, and hearty* Sorrow, one *Deteſtation of all that is oppoſite to the divine love and liking;* one *Reſolution of amendment, includes all Former and Future crimes and offences.*

Of Confeſſion, the ſecond part of Penance.

Confeſſion, is a declaration of your Sins to an approved Prieſt: Now to the end you may declare your Sins exactly, you muſt.

Before Confeſſion.

1. *MAke a diligent Examination of your Conſcience; For 'tis not enough to preſent your ſelf to your Confeſſarius, and there relate what comes then to your memory, or what you have learn'd by rote out of Books, or what you formerly us'd to ſay: But you muſt ſeriouſly apply your thoughts, for ſome ſpace of time before Confeſſion, to conſider the true ſtate of your Soul, to ſearch* (*as the* Council of Trent *commands*) *into*

into the most secret corners of your Conscience, and to carry with you to Confession such dispositions as are requisit for the obtaining of Absolution.

2. *This examination of Conscience, may be either in order to a* General, *or an* Annual, *or a* Monthly, *or a* Weekly *Confession: and accordingly more or less time, must be allotted for its due performance.*

3. *The Necessity of this serious Examination of Conscience before Confession, appears; In that the* Penitent *is obliged to accuse himself distinctly of all his* Mortal Sins, *with their aggravating circumstances, their qualities, and their number: Now he cannot Confess them, unless he know them; nor distinctly know them, unless he hath diligently consider'd them.*

Whence it follows, (1) *That if the Penitent omits or forgets to Confess any one Mortal Sin, through defect of his precedent Examination, his Confession is not only fruitless, but sinful and sacrilegious, as if he had voluntarily conceal'd it: because, though his intention was not directly to omit it, yet his supine negligence directly and formally expos'd him to the danger of making an imperfect Confession.*

2. *It follows, That a Penitent presenting himself to Confession, without this precedent Examination of his Conscience, ought to be sent back by his Ghostly Father without absolution: Unless,* [1] *the Confessarius will take the pains to*

supply

supply his defect by interrogating him upon all such particular points, as may any way concern his calling, and state of life and conversation. (2) *Unless the Penitent be very weak and infirm, or very ignorant and simple, or a meer Idiot: in which cases the discreet Confessor may undoubtedly supply their impotency; but he cannot exempt the common and general sort of Christians from this serious Examination of their Consciences, which the* Council *asserts to be absolutely necessary.*

3. *It follows, that such Penitents, as will Confess no more than they are asked, nor utter a word of self accusation unless it be forced out of their mouths, ought not to receive Absolution: because there is just reason to doubt of the validity of such Confessions; since the Penitents seem to be altogether ignorant of the state of their own Consciences; to have been supinely careless in the consideration of the qualities, circumstances and number of their crimes; and lastly, to want a due sense of Sins heinousness, and a true horror, hatred and detestation thereof; and yet all this is necessary for a good Confession.*

4. *It follows for the same reasons, That such* Penitents *as make use only of certain Books, and set-forms of Confession; relating only such things as they there find and no more, without any search into their own* interiour; *but out of meer custom coming to Confession always with the same things,*

and

and declaring them in the ſame manner: do alſo abuſe the Sacrament. We condemn not the right uſe of ſuch pious Books, but we ſeriouſly adviſe all Penitents, that (beſides them) they will dive into their own Conſciences; to find out the root of their Offences, and to conſider their own evil affections, inclinations, cuſtoms, together with the nature, number, quality and circumſtances of their crimes, that ſo they may accuſe themſelves accordingly. For what Book can poſſibly diſcover the true ſtate of each ones peculiar Soul and Conſcience?

4. *Before you begin the Examination of your Conſcience; you muſt humbly beg the divine aſſiſtance, ſince it is by Gods particular Grace and extraordinary Favor, that any Sinner returns to him by Penance. You muſt therefore elevate to him your Heart & Affection, earneſtly imploring ſuch heavenly ſuccour as is neceſſary for the making a* good Confeſſion, *which is to you a matter of ſo high a conſequence and importance.*

And conſequently you are to ask, [1] Light *to ſee your Sins, and to know the true ſtate of your Soul.* [2] Capacity, *underſtanding, and memory to expreſs them rightly in Confeſſion.* [3] *The* Love *of God, and* ſtrength *of Reſolution to deteſt and hate them.* [4] All that is requiſite *to deſtroy ſin by ſincere Penance, to be reconciled to the divine Majeſty, to obtain his mercy, to appeaſe his anger; to ſatisfie his Juſtice, and to eſtabliſh*

stablish his empire, his sanctity, his glory in your whole interiour and exteriour man.

5. *After this you may do well to form an act of* Pure Intention ; *protesting, that you pretend by his present Confession to acknowledg the disorders of your Life, to obtain pardon for your Sins, and to get Grace by vertue of the Sacrament for your future reformation and amendment.*

6. *Then, driving all other thoughts out of your mind, settle your self, by a serious application of your spirit, to the Examination of your* Conscience, *making use, if you please, of some one of the Methods hereafter described in the particular directions for* Confession.)

But beware [1] *of over-much* earnestness, *impression, anxiety, or disquiet, in your examination.* [2] *of over-much* scrupulosity ; *contenting your self to remember the greatest and most dangerous, hiding the rest (of your Venial sins) in Christs sacred Wounds, and drowning them in his precious Blood.* [3] *of over-much* tediousness *like those weak spirits ; who to make an eight days-Confession, must have four hours-time of Recollection, and are troubled when it is denied them : for surely the discussion of the Conscience is not to be measur'd by the length of time. but by the attention of the Spirit.* [4] *Be sure to Confess nothing, but that for which you are* sorrowful, *and which you purpose to amend.* [5] *In*

defects

defects and imperfections, mention only such in Confession as you desire to correct *in your self, and the rooting out whereof would make most for the encrease of your peace, of humility, of purity of heart, and liberty of spirit.* [6] *Above all things, beware you go not to Confession* pro forma, *out of custom, or for company; for such persons seem scarcely to detest Sin sufficiently, nor purpose amendment resolutely, and consequently, put themselves in danger of committing a Sacriledge by coming to the Sacrament indisposedly.*

7. *Having made your Examination of Conscience, forget not to frame an Act of* Contrition, *detesting all your sins in general, and those in particular which you have now remembred and remarked in order to your present Confession.*

In Confession.

1. *YOur Confession is to be accompanied with these* Five qualities and Conditions, *which are necessarily required to make it valid and effectual:*

The First *and principal* condition *of a good Confession, is* Integrity; *that is, You must exactly, entirely and* (sigillatim, *says the Council of* Trent) *one by one, accuse your self of all your Mortal Crimes* (with *their number and aggravating circumstances,*) *be they never so secret, so infamous, so enormous; be they Interior in thought, or Exterior in word or action;*

on; be they hidden or manifest: for who so conceals any one Mortal Sin, either through shame, or through malice, or through his own culpable negligence and want of due examination, invalidates his whole Confession, turning it to his own Confusion, and of the Sacrament making a Sacrileg.

The second Condition is Humility; that is, you must humbly acknowledg your selves culpable, and not excuse your crimes, or cast your faults upon others, upon the occasions, upon the temptations, &c.

The third Condition is, Clearness of expression; that is, you must deliver your Confession in such distinct and intelligible words, as may make your Sins plainly understood, and the state of your Soul clearly known to your Confessor, (who sits in that Tribunal, delegated by the divine Majesty, to judg of the Penitents Conscience.)

The fourth Condition is Simplicity, that is, you must declare your Sins, truly, nakedly, inartificially, and undissemblingly; without multiplicity of words, circumlocutions, exquisite phrases, fruitless repetitions; and unnecessary circumstances, especially in Venial Sins; for all this doth but disguise, confound, and obscure the confession.

The fifth Condition, is a sence, sorrow and feeling of your Sins heynousness; that is, you must put on the person and posture of a devout, modest, poor Criminal, appearing before his dread-

dreadful Judg, imitating the Publican, *who ſighing from his heart, caſting down his eyes, and ſmiting his breaſt, deem'd himſelf unworthy all grace and favour.*

2. *From which Conditions, you may eaſily gather what abuſes you are to avoid, As,*

1. *You muſt take heed of going to Confeſſion, like ſome lewd* Libertines, *who by their light carriage and laughing countenance, ſhew how little ſerious they are in a matter of ſo great moment.*

2. *Let not your Confeſſion conſiſt of* Negatives; *tiring your Confeſſors ears with theſe like fruitleſs and ſuperfluous expreſſions:* I have not lov'd and ſerv'd God as I ſhould; I have not pray'd ſo fervently, frequently, faithfully as I ſhould, *&c. Surely the heavenly Citizens might ſay as much; and were you guilty of no heavier Crimes, you might deſerve to be plac'd upon the Altar, as moſt worthy of a Saints honor and worſhip.*

3. *Uſe not* Indefinit *terms, in relating your Sins; like ſome who will ſay,* Perſons in my Place, of my calling, in my condition, do ſomtimes tell untruths; People are apt to hear and ſpeak ſome words of Detraction, *&c. For your Confeſſion muſt be perſonal, and your accuſation muſt be limited to your own particular action.*

4. *Beware alſo of theſe like* conditional *ways of accuſation;* If I have ſworn, ly'd, detracted,

I

I ask God Pardon: *For your Confeſſion muſt be abſolute and poſitive.*

5. *Nor let your Confeſſion conſiſt of* Generals, *by ſaying, I* have been proud, idle, envious, *&c. Neither imitate ſuch, as having little to ſay (by reaſon they want a true ſelf knowledg, or have fail'd to make a due Examination of their Conſcience) accuſe themſelves of* Tepidity, indevotion, infidelity in anſwering to holy inſpirations, *&c. For you are to particularize the number and circumſtances of your Crimes, and declare that ſingle action or omiſſion which is ſinful.*

6. *Do not indiſcreetly declare a* third perſons *fault or imperfection, to palliate or extenuate your own crime; ſaying: I* have a Husband, a Son, a Servant, ſo froward, troubleſome, unruly, that *I* am ſomtimes urg'd to Anger and impatience, *&c. For this is not to accuſe your ſins, but excuſe your ſelf.*

7. *Much leſs are you to expreſs your great offences in* extenuating terms, *by ſaying, I* have let ſlip ſome *I*dle words, and they were ſomtimes tending to diſhoneſty or detraction; *For this is to cover the Crime, and to commit a* Sacriledg.

8. *Avoid theſe two extreams; Of ſpeaking* over-lowd, *leaſt others may hear you; or* over-low, *leſt your Ghoſtly Father ſhould not underſtand you.*

9. *Abuſe*

9. *Abuse not your Ghostly Fathers years and patience, (and indeed the Sacrament it self) with* Impertinencies, *or any thing whatsoever concerns not your Conscience; For, to talk (during the time of Confession) of trivial, temporal, or indifferent businesses, which may be deferred; is to prophane the sanctity of this high Tribunal.*

10. *Imitate not them, who whilst they are at Confession,* gaze *up and down,* play *with their Beads, or Fingers, and* relate their Sins *with as little feeling, as if they recited a Romance: For the exterior disorder atd irreverence, declares the interior indevotion and negligence.*

11. *Run not to every* new-coming *Priest; like some vagabond spirits, who no sooner hear of a holy devout, spiritual Confessarius, but presently they have an itching desire to make a tryal and tast of him: For this savours over-much of Curiosity and Levity.*

12. *Leave not your* ordinary Ghostly Father *without a just & warrantable occasion and necessity: Much less should you do it, when you have commited some extraordinary Crime, for fear of incurring his ill opinion or disfavour: For this is a manifest sign of excessive Pride & Hypocrisie.*

13. *Neither ought you to* dislike *him because he sharply reprehends you for your errors: or suspect his affection, if he speaks home to you for your correction: For all such Exceptions, are the meer tricks of Self-love, not the arguments of solid*

Repen-

Repentance; since who so truly conceives himself a grievous Criminal, will not covet to be cherished, but be well content to be chastised.

Fourteenthly, *If you go often to Confession, (as surely, all zealous and devout Christians should) you may do well to mention briefly, and without any circumstances, some* one Sin of your life past, *(for which you are certain to be most heartily sorry;) that so you may both secure your own Contrition, and the Priests Absolution.*

Fifteenthly and Lastly, *End not your Confession abruptly, as you would an idle story, or by saying, as some rude penitents do;* There's all: I have no more, *&c. But add some such like words,* For these my offences, *&c. As is hereafter set down.*

After Confession.

1. *HAving concluded your Confession, you are to yield an humble and attentive ear to what your Ghostly Father shall tell you. If he questions you; answer him clearly, sincerely, punctually: If he chides you, take it patiently; If he says little or nothing to you, trouble not your self; but bowing down your head, embrace the enjoyn'd Penance, and receive your Absolution.*

2. *Departing thence, full of outward respect and reverence, and of inward joy and*

comfort; retire your self into some place of quiet, and there recollecting your heart and senses; conceive your self to be the Prodigal Child received into favour; and then extas'd at the consideration of your Creators boundless Love and Mercy, render him most hearty thanks for having so freely pardoned your ingratitude, disloyalty, and disobedience.

3. *Do not lightly discover to others what your Ghostly Father said unto you: or what Penance he enjoyn'd you: For that which passes in this Sacrament, should be on all sides kept secret.*

4. *You are not to cast your Eyes any more upon your particular Offences, nor to trouble your self by reflection, whether they be well confessed or not: but turning your heart sweetly, quietly, and confidently to your Creator, detest whatsoever is contrary to his Divine liking; and renounce all that may put any obstacle between your soul and his love.*

5. *Know assuredly, That if you have made your Confession sincerely, with all the necessary and essential conditions and dispositions which ought to accompany it, you are also absolved from all such Mortal Sins, as you may have omitted through forgetfulness, according to the express decision of the Council of* Trent.

6. *But if notwithstanding all the moral and necessary Diligence you have employed, you*

have

have omitted to confess some Mortal Crime, which recurrs afterwards to your memory: be not at all troubled or dismaied thereat; for all you have to do in this case, is to mention such Mortal Sins (thus omitted and forgotten,) in your next Sacramental Confession.

7. You may do well to excite your self to a new Sorrow for your Sins; supplying your defect therein, by borrowing that, which your Saviour felt in the Garden, in consideration of these very Crimes in particular by you now confessed.

8. Renew your good Purposes of Amending your life, and make fresh Protestations to correct what is amiss for the future.

9. Say devoutly your enjoyn'd Penance, thinking it small in regard of your sins, and therefore adding other prayers, hereafter set down, as your leisure and devotion shall permit; and offering up to your Soveraign Creator, for further satisfaction of your Crimes, the merits of his Son Jesus, the Milk of his Mother, the blood of his Martyrs, the Innocency of all his Saints.

10. Lastly, Beg grace, strength, and courage, for the performance of, and perseverance in your well made Resolutions: and for the faithful keeping your Promises now made to God and your Ghostly Father.

Of Satisfaction, the third part of Penance.

Satisfaction, is a payment of the temporal punishment, which is due to Sin, (by reason of the injury done thereby to the Divine Majesty) by the performance of such penal and laborious works, as are imposed by the Ghostly Father. For the declaration whereof, note these following Maximes, *containing briefly all that is necessary to be known concerning this matter.*

1. *That when the Sin is pardoned, the Punishment may remain. For the Sacrament (of Penance, or confession) remits only the Fault* primarily, *and the punishment* secundarily, *according to the fervor of the pious Penitent, and the quality of the imposed Penance.*

2. *That this Punishment must be paid and discharged; either in this world, by the performance of good works, and the gaining of Indulgences; or in Purgatory, if sufficient Penance be not done during our life time.*

3. *That it cannot be determined what Punishment in this life is sufficient to satisfie for a Mortal Sin: this being a thing known only to God, who alone knows the grievousness of the offence.*

4. *That the performance of the Penance imposed by the Confessor is not so essential to the Sacrament: as that if the Penitent should die before he accomplishes it, the Sacrament should be invalid.*

5. *That*

5. *That the Satisfaction, which is essential to this Sacrament, consists in the* Resolution *of the Penitent to perform the obligation annexed to his Sin of repairing the injury he hath done the Divine Majesty, either in this world, or the next.*

6. *That such a Sinner, as will accept of no Penance, is uncapable of Absolution: because this obligation of doing some Satisfaction, is essential to this Sacrament.*

7. *That such an one, as is content to satisfie in Purgatory, but will do nothing at all in this life, ought not to be absolved: because he may be justly reputed not sufficiently* Contrite *for his Sins, by reason of his rashness, presumption, and plain tempting of God.*

8. *That the works which are proper to satisfie for our Sins, are* Penal Works; *and reduced to these three kinds:* Prayer, *which comprehends all sorts of Devotion:* Fasting, *which includes all kinds of Austerities,* Almsdeeds, *under which are contained all works of Mercy and Charity towards our Neighbour. And these three sorts of* Penal Works, *are therefore chiefly recommended to all Penitents; because of their conveniency to satisfie for the three common sorts of Sins.* 1. *Against* God, *to which Prayer corresponds.* 2. *Against their* Neighbour, *for which Almsdeeds are instituted.* 3. *Against* Themselves, *for which Fasting is ordained.* 9. *That*

9. *That though (as aforesaid) the Penitent be obliged to accept of* some Penance, *to the end the Sacrament may not be rendred imperfect: yet he is not bound to accept of* what Penance, *the Confessor indiscreetly imposes upon him; but he may lawfully demand to have it moderated or chang'd into something more easie: For he is not obliged under any pain of Mortal Sin to obey him in any thing else, than in receiving his Absolution.*

10. *That when the Penitent hath freely accepted any Penance imposed upon him by his Ghostly Father; he is absolutely obliged to accomplish it: Yet if it be a light* Penance, (*as three* Paters *and* Aves) *or that he omits some small parts of it; such an omission is only Venial, by reason of the littleness of the matter.*

11. *That when the Confessor limits no time for the accomplishment of the Penance imposed by him, and accepted by the Penitent in Confession: It is requisite it be performed at the first opportunity: because it is probable, he so intended it; to the end the Penitent might speedily satisfy for his Offences, and carefully preserve himself from future falling.*

12. *That such an Omission of accomplishing the* Penance *speedily is no Mortal Sin; unless it be a notable negligence, and in some dangerous circumstance; the judgment whereof depends upon the* Confessors *Prudence.*

¶. 5.

¶. 5.

Particular Directions, and Practical Devotions for Confession.

BEFORE CONFESSION.

THe Penitent, who resolves (by Gods Grace) to make a good Confession, must (according as opportunity shall suffer, and Devotion serve) perform three things, before he presents himself to his Ghostly Father: to wit, He must *Consider*. He must *Examine*. He must *Pray*.

First Consider, That the discussion of your Conscience and the Confession of your sins, is a Soveraign remedy against blindness of heart: and weigh with your self, how dangerous a thing it is, to defer your Conversion, to linger out in wickedness, to make bad Confessions; since you know not, but that such wilful malice may cause God in Justice to leave you in final Blindness and Impenitency. This needs no Explication, but Application: If one should tell you, This year you shall be drowned, would you not beware of Water? Do so of Sins, and their occasions. Why will you still heap up wrath against the day of wrath? There is nothing surely that doth more harden the

Hearts, and blind the Understanding, than the abuse of the Sacraments, and the wilful resistance, or neglect of Gods call and inspirations.

2. Consider, *How* easily a Blind man is deceived, how dangerously he walketh, what comfort he wanteth? Apply the same to your soul, blinded with sin, and ponder well these places of Holy Writ: *Run whilst you have light, least the darkness of death should overtake you. I have sought after thee and thou wouldst not be found; now thou shalt seek me, and thou shalt not find me*; but you shall die in your sins.

3. Consider, how a blind man is led; 1. By a Dog, 2. by a Child, 3. by a Staff! so a blind Soul is led. 1. By Custome in sin, to which it returns as a dog to his vomit. 2. By Affection to creatures, as a doting Mother thinks her black Child beautiful. 3. By Passion, for then having a staff, you will strike friend or foe. Beware in time, and permit your self to be ruled and directed.

4. Consider, what a madness it were for you to kill your self with that Weapon, which is deliver'd into your hands for the defence of your Life; And is it not a far greater phrensie, to procure your spiritual death, by that which is provided for your souls life and preservation? Is not Confession

fession the Sacrament of grace and reconciliation? O! Let it not prove your bane and damnation.

5. *Blessed are the clean-hearted, for they shall see God.* Without some degree of Purity, 'tis impossible to see, enjoy, and possess him, who is *Purity it self*: Consider then seriously what you must do, and which is the readiest and surest means to get this Purity?

6. Think what will most affright your Soul, and make its case desperate at the hour of death? *Bad confessions.* And what will then most comfort it? *Good confessions*; that is, To have done your dutie, and used your best endeavour in the exact and faithful performace of this most important business, which is all God requires at your hands, Prevent therefore, and provide in time. Do it even now, for there is danger in delay.

2. *Examine.*

INvocate the divine Light to see God, and your self; his goodness, and your naughtiness; that you may praise him for the one, and obtain pardon for the other. Saying briefly thus.

A Prayer before the Examination of your Conſcience.

O Father of light, and God of love! grant me true light, true love, and true wiſdome; that I may impartially diſcern what doth pleaſe and diſpleaſe thy divine Majeſty in my Soul; For I moſt earneſtly deſire to deteſt and deface the one, and to embrace and increaſe the other. Illuminate the eyes of my underſtanding, that I may truly ſee my ſins and imperfections; enable my Memory, that I may duely confeſs them; ſtrengthen my Will, that I may reſolutely amend them; and change my Whole man, that I may ſleep no longer in death and deadly ſin.

O my ſoul! Give up an account of thy ſtewardſhip, ſince thou haſt not long to hold it! Fool! *This very night thy ſoul ſhall be taken from thee:* and what then will all theſe impure and impenitent thoughts, deſires, words, affections and actions profit thee? To what purpoſe gaineſt thou even the whole World, if thou loſeſt thy own ſoul? O *Martha!* [*O. N.*] *Thou art troubled about many things, when as there is but one only thing which is abſolutely neceſſary*, Return therefore into thy ſelf, and turn to God. Lament, Repent, Amend.

A form of Examination for ſuch as confeſs often.

AMongſt the many forms of Examination of Conſcience, make uſe of ſome one that ſeems to you the cleareſt, eaſieſt, fulleſt, and moſt ſuitable to your guſt, devotion, and condition; as thus:

1. *How long* is it ſince my laſt Confeſſion?
2. *Where, and with whom*, have I ſince that time converſed?
3. *What Employments* have chiefly taken up my time?
4. *What Sins* and imperfections am I moſt inclinable to?
5. *What is the charge* and duty, to which my Vocation obliges me?
6. *With what Intention* have I done my actions?

A form of Examination for Proficients, and Religious Perſons.

Or thus.

1. WHerein have I offended my good God, in *Works*, of diſobedience, propriety, immodeſty, indevotion, *&c.*
2. In *Words*, of murmuration, detraction, diſhoneſty, untruth, pride, paſſion, *&c.*
3. In *Thoughts*, of curioſity, vanity, ſenſuality, impurity, diſdainfulneſs, ſpitefulneſs, *&c.*
4. In

4. In *Affections*, and deſires, and intentions, againſt Charity, Chaſtity, *H*umility.

Or thus.

1. WHat ſenſuality, in meat, drink, ſleep, talk, company?

2. What curioſity, of eyes, ears, tongue, heart?

3. What vanity, pride, complacency?

4. What Tepidity diſtraction, negligence, in Office, prayers, recollection, devotion?

5. What uncharitableneſs, in words, cenſures, judgments?

6. *H*ow impatient, diſobedient, ſoon diſquieted for every toy?

7. *H*ow partial in my own caſe, in defending my own opinions, in point of propriety?

Or thus.

1. I *H*ave been very irreverent, indevout, diſtracted through my own fault in performing the divine Office and other prayers of obligation, eſpecially twice or thrice.

2. I have been defective in charity towards others, externally or internally; eſpecially in ſpeaking or judging ill of them, or in ſuch a manner, upon ſuch motives, and ſo often.

3. I have been very unmortified, unreſign'd, froward out of pride, ſcorn of others, ſelf-

ſelf-love, *&c.* eſpecially two or three times in ſuch manner; as by uttering vain, diſdainful, diſtaſtful words, by hypocriſie, by internal complacency, by ſelf-opinion, *&c.* or by external ſhew, complaining, impatience, *&c.*

4. The fourth point may be concerning ſuch particular Sins, as each one ſhall find himſelf moſt inclin'd unto, and wherein he moſt frequently fails.

They who deſire a more large and particular Catalogue of ſuch ſins and imperfections, as even good and virtuous perſons may ſometimes fall into; may examin themſelves upon the following heads; And if they find themſelves guilty of the Crimes they mentioned, let them mark and remember them in order to their Confeſſion, paſſing the reſt over and omitting them.

Againſt God.

1. HAve you perform'd your morning and evening exerciſes of Devotion, dedicating your firſt and laſt thoughts to the divine Majeſty?

2. *H*ave you daily employ'd ſome time in mental Prayer, in reflecting upon your progreſs in virtue and perfection, in the Examination of your conſcience, as you reſolved, as you promiſed, you were enjoyned?

3. *H*ave you done your Actions with a pure

pure intention for Gods honour and glory, or for vanity?

4. Have you been zealous to hear Mass, not only upon dayes of obligation, but upon other dayes, when you had time and opportunity?

5. Have you well spent your time, especially Sundays and Holy days, in pious exercises, reading, praying?

6. Have you omitted any good action for humane respects, temporal interest, servile fear?

7. Have you spoken reverently of God, of the Sacraments, of Faith, of Church Ceremonies?

8. Have you sought self-satisfaction in your practises of devotion, more than your souls advancement?

9. Have you don your devotions meerly out of custom, negligently, tepidly, with disgust, with repugnancy?

10. Have you faithfully, speedily, fervently corresponded to good & holy Inspirations?

11. Have you slighted, censured, undervalued the wayes and devotions of others; to seem more knowing?

12. Have you frequently aspir'd to God, remembred his presence, or rather been totally extroverted to creatures?

13. Have you been zealous to promote Gods

Gods cauſe, to encreaſe his honour and glory; to defend the Truth, to encourage virtue, to better your Neighbour, to correct ſuch as have oppos'd all theſe things?

14. Have you reſigned your will to the divine diſpoſition in ſickneſs, pains, croſſes, and all accidents?

15. Have you faithfully reſiſted all ſuggeſtions of infidelity, of diſtruſt in God, *&c.* both in prayer, and at other times?

Againſt your Neighbour, who is, either your Superior.

1. HAve you refuſed to obey your Superiors, out of pride, ſelf-conceit, obſtinacy?

2. Have you murmur'd at their commands, abetted others in their rebellion, given ear and way to their murmurations and obloquies?

3. Have you been troubled, peeviſh, impatient, when you have been told of your faults, chidden, corrected?

4. Have you ſcorn'd their wholſome admonitions, corrections, advertiſements: or cenſur'd their proceedings?

5. Have you ſpoken contemptibly of your Superiors?

6. Have you nouriſh'd a certain averſion, or diſguſt, or diſlike, againſt your Ghoſtly Father,

ther, or Spiritual Director, becauſe he is too ſevere, or too facile, or for any other cauſe.

Or your Equal.

1. HAve you offended your Brethren, Siſters, Companions, fellow-ſtudents, husbands, wife, by injurious, outragious, threatning words?

2. Have you blaſted their fame and reputation, by any ſort of detraction; and how hainouſly?

3. Have you judg'd raſhly of their actions and intentions; and utter'd your judgment before others?

4. Have you rais'd any reports either true or falſe; or caus'd any diſcord, wittingly or accidentally?

5. Have you been envious at their good, either ſpiritual or temporal?

6. *H*ave you been harſh, froward, peeviſh towards them in your carriage, ſpeeches, converſation?

7. *H*ave you taken pleaſure to vex them, anger them, mortifie them, and thereby provok'd them to ſwear, curſe, or any way offend God?

8. *H*ave you mock'd at them, confounded them, ſlighted or contriſtated them, or derided their devotions?

Or your Inferiour.

1. HAve you taken upon you, to curb, check, chide them upon all ocaſions, out of pride and Arrogance?

2. Have you ſcorn'd them, reproach'd them, upbraided them of their corporal or ſpiritual imperfections?

3. Have you exceeded in reprehending their faults, or not done it all upon juſt occaſions?

4. Have you had the charity to bear with them, compaſſionate them, aſſiſt them, counſel them?

5. Have you willingly heard their excuſes, and admitted their juſt defenſes; and been ready to pardon them?

6. Have you commanded only juſt and rational things; or done it with overmuch imperiouſneſs, harſhneſs, ſeverity?

7. Have you been partial in your affection, or conceiv'd an averſion from ſome one upon light occaſions?

8. Have you been carefully ſolicitous for them under your charge, and provided both for ſoul and body?

Againſt your Self.

1. HAve you zealouſly, daily, devoutly conſider'd your obligation of tending to

ing to perfection; and endeavour'd your advancement in the way of virtue?

2. Have you made frequent returns into your own interiour, reflected upon your self, recollected your senses, bridled your sensuality, studied mortification?

3. Have you been eager to follow your own will, fancy, judgment, to defend your own opinion: either in things indifferent, or controverted, or dangerous, or scandalous, or in matters of Religion or Devotion?

4. Have you been glad to hear your self prais'd, esteem'd, glorified to be reputed good, virtuous, just?

5. Have you given way to thoughts of vain-glory and vanity?

6. Have you not permitted overmuch ease to your body, pamper'd your flesh, yeilded to sensuality:

7. Hath your conversation been edificatory, modest, moderate, not over-light, nor over-severe, *&c.*

8. Have your prefer'd your self before others, been over-forward, proud, troublesome in company?

9. Have you not publish'd your own praises, related your own actions out of a vain desire of esteem, *&c.*

10. Have you spent overmuch time in play, divertisements, useless employments, and

and thereby omitted your devotions?

11. Have you omitted good actions, out of complacency, or for any other respect or reason?

12. Have you been sedulous, circumspect, conscientious in your charge, office, employment, condition?

If you have committed any of the more grievous crimes, not here mentioned; your own memory will easily suggest them unto you; for a soul that is tender, delicate and desirous to serve God, cannot possibly forget any such mortal offence, which so much grieves and afflicts her.

'Tis therefore abundantly sufficient for such devout Penitents, as make frequent use of Confession, to use a moral diligence, and take a competent time for the examination of their Conscience, without troubling themselves to turn over those long catalogues of Sins, which are proper only for the making of General Confessions: satisfying themselves, in that they have no will to conceal any thing from the knowledg of their Ghostly Father.

3. *Pray.*

HAving thus, without anxiety, perplexity, and scrupulosity, examin'd your Conscience: say thus to your sinful Soul:

A

A *Prayer after the Examination of your Conſcience.*

AH! *frail, weak, wicked Wretch!* Art thou not aſhamed to remain ſtill in thy wonted negligences, imperfections, tepidities? to ſing ſtill the ſame ſinful ſong, after ſo many years paſt over, ſo many iterated Confeſſions, ſo many received Sacraments, and ſo many good Reſolutions made to the contrary? Walloweſt thou ſtill in the ſame Mire, and lyeſt thou ſtill ſnorting in the ſame Bed of Senſuality? O horrid ingratitude! If thou wert now ſummon'd to give up thy juſt accounts; what couldeſt thou anſwer for ſo much time miſpent, ſo many inſpirations neglected, ſo many graces abuſed? Thou approacheſt neares death and Eternity, but recoyleſt backward in religious Piety and Perfection; Wilt thou ſtill lie ſleeping in this dangerous Lethargy? Is this the grateful and dutiful ſervice thou rendreſt thy Creator, for having afforded thee all convenient means to do Penance, and for having ſo patiently expected thy converſion and amendment?

Alas, my confounded Soul! What will become of thee? What courſe wilt thou ſteer? When and how wilt thou begin? Ah ſinful Wretch! Prodigal Child! Diſloyal friend! Sue to thy Phyſician; Return to thy Father;

ther; Repent thee of thy diſloyalty; Requeſt pardon, grace and love; Reſolve to do penance for what is paſt, and to amend for the time to come.

Yes, *Lord*! even this *D*ay, this Hour, this very Moment, will I begin to be a new Creature; I renounce all my former follies; I renew all my former good Reſolutions; I conſecrate the whole remainder of my life to thy love and ſervice: And for this end, I will preſently leave ſuch Company, ſuch Curioſities, ſuch Vanities, *&c.* and abandon whatſoever holds my heart captive and my Affections enſlaved to the prejudice of thy *H*onour and my Souls perfection. I will willingly undergo ſuch and ſuch difficulties, endure ſuch contradictions, croſſes, afflictions, and whatſoever thy fatherly hand ſhall impoſe upon me. *O all powerful Creator*! ſince thou haſt given me the Grace to frame this Reſolution, give me alſo the ſtrength and courage to put it in execution.

Then endeavour to make an act of perfect Contrition: which contains. [1.] *A Deteſtation of your ſins paſt, grounded on Gods love and goodneſs.* [2.] *A firm Purpoſe of Amendment for the future.* [3.] A *Confidence in Gods mercy.* [4] A *will to do Satisfaction.* [5] A *total Reſignation to the Divine diſpoſition.*

An

An act of Contrition, and Prayer before Confeſſion.

O *My good God!* Father of all comfort and compaſſion! Creator of Heaven and Earth, and Redeemer of my Soul! Behold here a poor Worm, proſtrate at the feet of thy divine Majeſty, humbly craving pardon for all his iniquities and impurities; I am going, *O my ſweet Lord Jeſu!* to the Tribunal of thy Mercy, to preſent my ſelf before thy Miniſter and Vice-gerent, and there to give thee an exact account of my miſerable life, by humbly confeſſing, deteſting and lamenting all the ingratitudes, impieties, and ſpiritual fornications, which I have preſumed to commit in thy preſence with ſo little reſpect, and for ſo vile and baſe ends, that the very remembrance thereof breeds an extream *Shame*, *Fear* and *Sorrow* in my now ſenſible and penitent Soul. *Shame*, for having left an infinite Good, to embrace an empty, fading, filthy Nothing. *Fear*, for having forſaken the light of Heaven and the life of Eternity, to remain in eternal death and darkneſs. *Sorrow*, for having offended thee my God, who art to me ſo good, ſo merciful, ſo loving, and ſo liberal.

Oh! that my *heart* could rend aſunder with true Contrition and Compunction; and

and my *Eyes* diſſolve into a floud of tears, for having been diſloyal to ſo faithful a Friend, and diſobedient to ſo free-hearted a Father! *Mercy, O dear Father!* to thy prodigal Child: *Mercy, O good Lord!* to thy ſinful Servant!

Give to my Underſtanding, Light to ſee and know my faults; to my heart, Sorrow to hate and deteſt them: to my eyes, Tears to lament and weep bitterly for them: and to my mouth, ſo ſincere and entire a Confeſſion of them, as if it were the firſt good Confeſſion that I ever made; or ſhould be the laſt Confeſſion that ever I ſhould make; which thou only knoweſt, O *my all-knowing Lord and Maker!*

I therefore moſt humbly beſeech thee, *Dear Jeſu, my Saviour and Redeemer!* By all thy Pains and Tears, by the Prayers of thy moſt Bleſſed *Mother*, by the paſt Sorrows of all Penitents, who are now in Heaven, ſecure of their own Salvation, and ſolicitous of mine; encreaſe my Contrition, & releaſe my Crimes; *Pardon O meek Lamb of God, who taketh away the Sins of the world!* my paſt faults, pitty my preſent folly, and protect my future frailty: that with a clean, quiet and contented ſoul, I may ſtrive to pleaſe and praiſe thee all my life time hereafter, and in the end, die happily in thy favour and friendſhip.

O

O *my crucified Jesu!* my only hope and refuge! bath me in thy Blood, beautifie me with thy *Merits*, bless me with thy Grace: By the tears that issued forth of thy Eyes; by the Prayers which came forth of thy *Mouth*; by the Blood which gushed forth of thy Wounds and Heart; by all the pains of thy Body, and pangs of thy Soul; by all the mercies of thy Divinity, and merits of thy Humanity; by all that is dear and near unto thee in Heaven and Earth; cleanse, quiet, cloath, comfort and content my sick, sinful, weak, wounded, and wretched soul.

In Confession.

THen full of confident Humility, and humble Confidence, cast your self at the feet of your Ghostly Father: in whose person, you are to consider two Priests, the one Visible to whom you speak, the other Invisible which is Christ Jesus, whose place he represents; wherefore honouring them both, dreading them both, and reverently inclining your head and body to them both, begin your Confession in this manner:

In the name of the Father, and of the Son, and of the Holy Ghost, Benedicite [*that is I* beg your blessing.] Which blessing being received; you begin your *Confiteor*, either in English or in Latin: Though having before recited it, in the Examination of your Conscience, it is not necessary to repeat it here: or you

you may do well,) when the want of time and the multitude of other Penitents, require haſt) to abridge your *Confiteor* thus; *I confeſs unto Almighty God, to all the Saints, and to you my Ghoſtly Father, that I have exceedingly ſinned in Thought, Word, and Deed; through my Fault my Fault, my exceeding great Fault.*

Then without impertinent Preambles, ſay.

I Accuſe my ſelf, that ſince my laſt Confeſſion, (*which was eight days, fifteen days, or a month ago*) *I* have done this, omitted this, *&c.*

Having declared briefly and clearly, what you could remember; you may thus conclude your Confeſſion: For theſe and all other my Sins and Imperfections, *I* am heartily ſorry, purpoſe amendment, humbly beg pardon of God, and Penance and Abſolution of you my Ghoſtly Father: Then bowing down your head and body; proceed with, *Therefore I beſeech the bleſſed Virgin Mary, all the Saints, and you my Ghoſtly Father, to pray unto our Lord God for me.*

Whilſt your Spiritual Father pronounces your *Abſolutions*, produce (either with heart or mouth) ſome of theſe ſhort Acts following.

1. Of Sorrow; *O God be merciful to me a ſinner:*

2. Of Humility; *Not unto me, Lord! but to thy Name be given all praiſe and glory.*

3. Of Love and Confidence; *My God, and my All: My comfort and my content: my ſecure reſt and ſole refuge; Remain with me ſweet Jeſus, and it is ſufficient.*

4. Of Spiritual joy and alacrity; *Take courage my poor, dejected, deſolate Soul! Jeſus is our guide, and we are going to Heaven: what matters it, whether we get or loſe in this World, have friends or foes, ſink or ſwim, live or die upon earth? If Jeſus loves us, and we Him, it is enough. Live the Croſs, and my crucified Redeemer: Adieu world, Farewel Self-love; Heaven is my Home, Jeſus is my Hope and Happineſs.*

Alſo, *At the time of Abſolution*, Imagine you feel Chriſts ſacred Blood diſtilling into your Soul; and that you hear thoſe his ſweet words directed unto your ears: *Go in peace; thy Sins are forgiven thee*; now ſin no more, leſt ſome worſe thing befal thee. O words full of ſweetneſs and comfort!

After Confeſſion.

RETire your ſelf a while. 1. To give God thanks. 2. To ſay your Penance. 3. To renew your good purpoſes and reſolutions. 4. To offer up your ſelf and all your actions, with whatſoever you are and have, to be here-

hereafter employed for your ſweet Saviours honour, love and ſervice. 5. To beg of him, (who died on the Croſs, with his Eyes full of Tears, Body full of Wounds, and Heart full of *Mercy*, for the ſalvation of your Soul:) to ſupply all defects, which may have occurred in this, or any other your Confeſſions.

Then ejaculate ſweetly ſome of theſe Sentences.

CLeanſe me, *O Lord*, from my ſecret ſins, from my vitious cuſtoms, inclinations, and affections: and permit me not to participate with others in their offences, nor to be involved in their crimes, by my conſent and connivency.

Return, *my Soul*, into thy reſt, for thy Lord hath done well for thee!

What have I in heaven? and what would I have on earth? *O my God!* thou art the God of my heart, my part, my portion, and my inheritance for ever.

I deſire to be diſſolved, and to be with thee, my Lord and Saviour! But *who will free me from the body of this death?*

I would gladly be ſeparated, not only from Sin, and the occaſions thereof; but even from this body of Sin which I can bear about me: That ſo being abſolved and diſſolved, my departing ſoul might unſpottedly aſcend to her eternal reſt, in the very Act of this vehement and amorous Contrition.

Yes, *my good and gracious Creator!* I would willingly be ſequeſtred from my ſelf and all creatures; that I might be totally united to thy ſelf, my firſt beginning, my final end, my hope, my happineſs, my All.

It is good for me to ſtick faſt to my Lord, to place my confidence in God my Saviour.

Let others ſeek other contents; *I and my houſe will ſerve thee, our Lord and Maker.*

A Prayer after Confeſſion.

O *Merciful Redeemer of my Soul!* what praiſe, love and thanks ſhall I return to thee, for having made a Bath of thy Blood, and a Garment of thy Grace, to cleanſe and cloath my defiled and naked Soul in the Sacrament of Penance? Let my Body, Soul, and all that is within me, bleſs thee eternally; and let Heaven, Earth, and all that is within them, ſay *Amen. Alleluja.*

Receive, I beſeech thee, (*O my dear Lord Jeſu!* by the bowels of thy Mercy, by the breaſts of thy Mother, and by the merits of all thy bleſſed Saints) this my Confeſſion: Let it be pleaſing to thy ſacred Majeſty, and profitable to my own Soul: Let thy infinite ſweetneſs of love, and bitterneſs of ſorrow, ſupply all its defects: whether it be want of Contrition, or of Integrity, or of Humility, or of Clarity, or of Simplicity, or of a true ſenſe and feeling of my Sins heinouſneſs,

heinouſneſs, or of a full Reſolution of amendment, or any other Circumſtance, Negligence, or Error whatſoever.

Forget and forgive all the crimes, ingratitudes, impurities of my life paſt, and in particular whatſoever (through my own careleſsneſs) may have eſcap'd my memory, whatſoever the common Enemy may accuſe me of, at the hour of my death, and whatſoever thou (*my dread Judg!*) maiſt in the rigour of thy Juſtice lay to my charge at the day of thy dreadful Judgment.

I repent me heartily for *all* that I have done amiſs: I renounce all that is oppoſite to thy perfect love and liking: I reſolve to amend all, and to avoid **all ſinful** occaſions: I reſign body, ſoul, all, to do Penance, & make all poſſible Satisfaction. And laſtly, for thine own ſake, (*ſweet Jeſu!*) I beſeech thee to pardon all: relying upon thy goodneſs, confiding in thy mercy, rejoycing at what thou art, to wit, ſo loving, and ſo worthy of all love, ſo good in thy ſelf, ſo good to all others, and ſo good to me, the leaſt and worſt of all others.

Let all creatures joyn with my ſoul, to love, honour, ſerve and praiſe thee, (her glorious Creator, her gracious Redeemer, her liberal Sanctifier) this day and for all eternity.

And now (*my Lord Jeſu!*) I here again lay

down the whole burthen of my Sins at thy ſacred Feet: and take up thy Croſs in exchange: Reſolving (by thy gracious aſſiſtance) to paſs on my lives pilgrimage, in the perpetual practiſe of Penance, Patience, and Purity; abandoning Body, Soul, Goods, Limbs, Life, all to thy ſervice.

Accept my offer, (*O dear Lord Jeſu!*) and admit me henceforth for one of thy meaneſt Bond-ſlaves; Let me live and die in the performance of this my promiſed duty, obedience, and ſubmiſſion to thy holy Will and Precepts: Let me never more offend thee; but loath and abhor the very name and ſhadow of Sin more than *D*eath or Hell it ſelf.

Teach me, *O Lord*, how to perſevere in thy love, and to correſpond to my vocation, with a zealous fervor joyned with prudence and diſcretion: That ſerving thee (*my Soveraign Lord and Maſter!*) during my abode in this priſon of *M*ortality, with fidelity, ſimplicity, ſincerity; I may at the end of my lives courſe, be received into immortality with ſecurity: and that as I here juſtly ſing forth thy *M*ercies, for having uſed ſuch ſweet and efficacious means to bring my ſinking Bark into the ſafe Haven: ſo I may there joyfully intone eternal Canticles of thy *D*ivine praiſes in thy Kingdom of glory. *Amen.*

¶. 6.

¶. 6.

An easie, and necessary method, of Examining the Conscience: for the making of a General Confession.

General Advertisements concerning General Confessions.

1. THe motive, which *obliges* all Christians, (who are desirous to perform their *D*uty, and settle their souls in the state of Grace) to make a General Confession, is only this:

When upon just and rational Grounds, (and not out of an erroneous or scrupulous Understanding) they doubt of the Validity of any of their former Confessions, by reason of some essential *D*efect, which accompanied them.

The essential defects, are [1.] Want of sufficient power and jurisdiction in the Priest to whom their Confessions were made: Or, if he were so ignorant, so deaf, so *drunk*, &c. as that probably he did not hear the Confessions, or not rightly give the Absolution. [2.] Want of Contrition in the Penitent, (or of so much Sorrow, as was absolutely necessary with the Sacrament:) or

want of a ſufficient purpoſe of amendment, [3.] Want of integrity in the Confeſſion, when the Penitent wittingly and willingly concealed any mortal Sin. In which caſes, it is abſolutely neceſſary to reiterate, not only ſuch Confeſſions; but all that were made ſince any ſuch committed Error.

2. As for other motives, (of Devotion and not of Obligation) inducing zealous Chriſtians to make General, or Annual Confeſſions: they are to be judg'd of, by the Prudent Ghoſtly Father, and his *Dictamen* and counſel is therein to be followed.

3. The Penitent therefore, who is deſirous to make an exact general Confeſſion: (either as neceſſitated thereto, by reaſon of ſome Eſſentiall Defect crept into his former Confeſſions; or adviſed thereto, by his Ghoſtly Father:) May do well (for his more orderly proceeding, and to avoid trouble, tediouſneſs and Confuſion) to divide his whole life into three or four eſtates, or ſtages. The *firſt*, from the time he had the uſe of reaſon, to the time of his firſt Communion: or, (If he have been brought up in Hereſie,) till the time of his Converſion to the Catholick Faith. The *Second*, From that firſt Communion or Converſion, till the time of his *M*arriage, or of his entrance into Religion, or of his undertaking ſuch an office,

office, trade, employment, or of his being made Priest, &c. The *Third*, From that time, till he made his last exact General Confession. The *Fourth*, From that time till this present day.

Where note, That if the Penitent well remembers to have made good and sincere Confessions, till he came to such an age: or, that about ten or twenty years past, or at such a time, be made an exact General Confession; He is in no sort obliged to begin his Examination of Conscience any higher, than precisely from such time as he doubts of the validity of his Confessions.

4. Having thus divided his life: He must apply himself to consider the Places where he liv'd; the Persons with whom he conversed; and what was the chief part of his charge, office, employment, and business: That so he may find out (that which is indeed the main matter and greatest difficulty in the making an exact General Confession; to wit,) The number of his sins in their several kinds and species.

5. If he hath been so habituated to some one or more particular sins, as that he daily and customarily commited them: it suffices to declare, that he so long time for so many years, or months, wallowed therein.

6. If the Custom was not so continual,

nor the Acts so frequent; It suffices to say, That he was given to such a Sin, for so long a time, during which, he fell each month, or each week so often.

7. Because the frailty of mens *Memory* is so great, that they can scarcely give in the particular number of their Sins; It suffices to say, I have fallen into such a Sin so many times, to wit 40. or 50. times, or thereabouts.

8. If one hath been formerly an Heretick, It is sufficient to say, I continued so long in such an Heresie, to wit a *Protestant*, *Puritan*, &c. resisting Gods Grace and Call, *&c.* without specifying such other Crimes as are inseparable from heresie, as not having during that time observ'd the Fasts, Feasts, *&c.* Unless he hath also committed other Crimes, which are against the common laws of nature and Christianity, which must be specified.

9. As for the time which is requisite for the Examination of Conscience, in order to a General Confession; it must be so much as is sufficient, according to the Judgment of a prudent and discreet man, (the Penitents dexterity being considered.)

10. Let such over-scrupulous Penitents, as torment themselves, & trouble their Ghostly Fathers with long and unnecessary relations of the circumstances of their Sins, rest confi-

dent

dent and assured: That it is (morally speaking) impossible, for the greatest Sinner in the world, to have committed any Crime, which is not either expressed or intimated in this following Catalogue: Let them therefore satisfie themselves to have deliberatly and impartially examin'd themselves upon these points) and Confess'd such Sins accordingly, wherein they found themselves culpable; adding briefly such only essential Circumstances, as may alter the species of the crime.

11. Retiring therefore your self into some quiet and convenient place: and taking sufficient time for your Examination; whether it be for the space of 5. or 6. hours together, or at divers interrupted times, and upon several days, (*which is better and less painful,*) having Pen and Paper in readiness, and your *Confessional* open before you.

You are first to place your self in the Divine presence: imploring the assistance of the Holy Ghost, and the prayers of the Blessed Virgin, of your Angel Guardian, and of your particular Patrons, that you may truly know your Sins, and be sincerely sorry for them.

Then you are to represent to your self the infinite greatness and goodness of your Creator, by you so grievously offended, and the Image of your Crucified Saviour covered

covered with blood and wounds for the love of your ungrateful and ungracious Soul, which hath again crucifi'd him, as oft as ſhe hath committed mortal Sins: which conſiderations, muſt needs touch your heart with a lively Sorrow and Contrition.

12. This done, you are to examin your ſelf, upon each one of the Commandments of God, and of the Church: For to commit a Sin, is no other thing, than to do that, which God or his Church forbids you: or not to do that, which they command you.

But before you begin your Examination upon the Commandments: you ſhall do well to examin your ſelf in general upon theſe following Articles; marking with your Pen, or ſetting down on your Paper, wherein you ſhall find your ſelf guilty.

General Heads, whereupon you are firſt to Examine your ſelf.

1. HAve you incurr'd any Excommunication, or Cenſure?

2. Have you any Caſe, reſerv'd to the Pope, or to the Church?

3. Have you made Sacrilegious Confeſſions?

sions? that is, have you through fear, shame, or malice conceal'd any mortal Sin (or which you conceiv'd to be a mortal Sin) in Confession?

4. How long since did you make such a Confession? how many such Confessions? how oft have you said *Mass*, communicated, administred, or received Sacraments, being in this condition?

5. *Do* you still continue in the direct and evident occasions of committing the same Sin? Why have you not quitted them? Will you not now quit them? without which Resolution, you can obtain no Absolution.

6. Are you oblig'd to make Restitution of goods unlawfully taken, kept, stoln, or any way by you unjustly possess'd? or of your Neighbours honour and good name? Have you not made this Restitution, (to which you know your self obliged) out of covetousness or out of malice, or out of negligence? Are you now resolv'd to do it?

7. Have you wilfully omitted the performance of the Penances, which were enjoyned you by your Ghostly Father, and by you accepted?

Declare these things (as you find your self guilty) at the beginning of your Confession; That your Ghostly Father may know the state of your Soul, understanding his own Power and perform his Duty.

The

The Examination upon the Ten Commandements.

The first Commandement.

Thou shalt have no other God but me.

The sins against this first Commandement, are these.

BEing come to the age of Discretion; to have notoriously, and for a long time neglected to learn such things as are necessary to be known by all Christians in order to their Salvation: which are, The Articles of Faith contained in the Creed: the manner of Prayer contained in the *Pater noster*: the Commandements of God and the Church: and the Sacraments.

1. To be an Heritick: or to have the Will to be one.

2. To disbelieve any Article of Faith proposed by the Catholick Church; as the Intercession of Saints, the Real presence, Purgatory, Indulgences, &c.

3. To doubt & stagger in matters of Faith:

4. To defend pertinaciously any tenent or opinion contrary to the Catholick doctrine.

5. To

5. To diſpute raſhly againſt the verities of Faith; or queſtion the Churches power, inſtituting Faſts, Feaſts, &c.

6. To give any exteriour ſignes of your approbation of Infidelity, or Hereſie.

7. Not to defend the Truth, and the Catholick Cauſe, out of cowardiſe, tepidity, negligence; when you are bound to do it, in reſpect of Gods honour, and your neighbours good.

8. To mock at matters of Faith, at the Ceremonies of the Church, at Proceſſions, and other ſacred things.

9. To omit any duty, neceſſarily belonging to a Chriſtian; out of ſhame, for fear of ſome temporal dammage, or to conceal your being a Catholick when bound to profeſs it.

10. Not be careful in reſiſting all temptations, and ſuggeſtions of Atheiſm, Hereſie, &c.

11. To hear the Sermons, aſſiſt at the Ceremonies, or any other religious Exerciſe of Hereticks.

12. To read or retain Heretical Books without licence, knowing it a thing forbiden.

13. To have been negligent, in teaching and inſtructing ſuch as are under your expreſs charge, in things neceſſary for their ſalvation.

14. To make uſe of *Magick*, Spells, Witchcraft, Enchantments: Or to conſult ſuch perſons

perſons: or to give credit to their ſciences, or ſayings.

15. To receive Characters: or to give charms, powders, potions, &c. for evil ends.

16. To uſe ſuperſtitious prayers, words, figures, ceremonies: againſt the ſenſe, intention and Laws of the Church, for the procuring of your own or others health.

17. To wear, or counſel others to wear certain Papers, or ſuperſtitious Scroles about you, for the cure of Agues, or any other Diſeaſes.

18. To calculate your Nativity, ſeek to know your Fortune, &c. by ſuperſtitious means.

19. To give credit to *D*reams, Fancies, the croſſing of your way by ſuch Beaſts, or the ſinging, or flight of ſuch Birds.

20. To tempt God, by having too much confidence and preſumption of his *M*ercy: taking thence an occaſion to ſin more freely.

21. To defer your converſion, Confeſſion, correction of life and manners, upon the ſame preſumption of Gods goodneſs. To have willingly conſented to certain thoughts of diſdain, and murmuration againſt the divine Providence; as for ſending Afflictions; for hindring the execution of your paſſions; for forbidding of pleaſures.

22. To

22. To diſpair of Gods Mercy; and to have no hope of obtaining pardon for your ſins.

23. To murmure againſt God, or his divine Providence.

24. To perſecute, injure, ſcorn, deride devout, holy, religious perſons; and to undervalue their ways and exerciſes of piety.

25. To have totally neglected all Prayers, and thoughts of God, Morning and Evening, *&c.*

26. To uſe curſing or blaſphemous words againſt God, his Saints or ſacred things.

27. To diſſwade any one from any vertuous action; as the hearing of Maſs, the entring into Religion, the ſaying of his Prayers, *&c.*

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2. Com. *Thou ſhalt not take the Name of GOD in vain.*

1. TO ſwear vainly, and without neceſſity, or out of cuſtom: and what oaths.

2. To ſwear falſly; whether in jeſt, or ſeriouſly, or to the prejudice of another. To tell a lye, which brings any notable dammage to another, is a mortal ſin, with obligation to repair the dammage thereupon enſuing.

Note

Note, That to ſwear vainly, is to Swear when there is no occaſion, which is a great Sin though it be in a matter of truth: but to Swear falſly, is to Swear and Lye both together.

3. To ſwear, you will do what you intend not; or if you intended it, you perform'd it not, it being a thing lawful.

4. To be perjur'd, or ſwear falſly in Judgment; or to cauſe another to be perjur'd: or being juridicially interrogated, to anſwer falſly, or contrary to the intention of the queſtion; and what dammage hapned thereupon to a third perſon?

5. To ſwear by way of imprecation or curſing, as the Devil take me, Let me never ſee God, God damn me, confound me, &c.

6. To ſwear, you will commit ſuch a ſin; whether it be *venial* or *mortal*. And to commit it for your Oaths ſake, is a double crime.

7. To break your lawful Oath, or cauſe others to break their Oaths.

8. To take pleaſure in hearing others to ſwear, curſe, blaſpheme, or provoking them to it, by contradicting, urging, angring them.

9. Not to reprehend ſwearers and blaſphemers, when you ought, or might do it.

10. To diſcover what you promis'd, and ſwore to conceal: what prejudice thereupon?

11. To blaſpheme the name of God; in your

your heart, or by your mouth; in your choler, or being calm and ſerious.

12. To call the *D*evil to your help; in cold bloud, or in the heat of paſſion.

13. Not to perform your lawfully and adviſedly made vows, to do things that are good: or not to perform them in time and place. What Vows? How long ſince you made them?

14. To fail in the accompliſhment of that, into which your Vow was changed.

15. To make a Vow without intention to fulfil it.

16. To make a Vow to do an evil thing, or not to do a good thing; or to do a good thing for an evil end.

17. To contemn, undervalue, jeer at the Vows of Religious perſons.

18. To diſſwade or hinder others from keeping their juſt and lawful Vows.

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3. Com. *Thou ſhalt keep holy the Sabbath-day.*

1. TO do any ſervile and unneceſſary work upon Sundays and Holy days, for the ſpace of one whole hour.

2. To do any action of gain, as merchandizing, buying and ſelling, in any notable manner and matter upon Sundays: for upon

upon many Holy-days, after the hearing Maſs and Veſpers, it is by the common practiſe of the Church permitted and allowed.

3. To command any ſervants, or to hire others to work (notably) upon ſuch days without urgent neceſſity.

4. To employ Sundays and Holidays, in Gaming, Paſtimes, Drink, Dancing excepſively.

5. To omit the hearing of a whole Maſs upon Sundays and Holydays, without any lawful cauſe: or hindring others, by employing them in other buſineſs: or not permitting, not advertiſing, or not commanding your Servants and Domeſticks to hear *Maſs*.

6. To be voluntarily diſtracted, (and for a notable time of the *Maſs*) upon ſuch days.

7. To aſſiſt at *Maſs* with little or no reſpect, piety, devotion, edification; to ſcandalize others by your laughter, immodeſty, talking, impertinent tricks or carriage.

8. To cauſe Taylers, Shoomakers, or other workmen, to labour in their trades upon Sunday-mornings, or other Holy-days; rather to ſatisfie your vanity, than for pure neceſſity.

9. To murmur at the length of *Maſs*; and teſtifie your impatience, by ſome outward ſign.

4. Com-

Com. *Thou shalt honour thy Father and Mother.*

TO hate your Parents, to be angry with them, to anger and irritate em, to contristate and trouble them, to eride and mock them.

2. To curse them in heart or words, or rike them.

3. To murmur at them, wish them dead, c.

4. To disobey them in matters of impornce. To marry or betroath ones self, without eir consent, and contrary to their liking.

5. To speak of them or to them with disain.

6. To scorn their advice and counsel.

7. To censure their actions and proceedgs: or speak ill of them to others.

8. To nourish an aversion against them, or gainst your brethren, sisters, near kindred.

9. To neglect them in their necessities, ot to assist them in their old age; nor to cknowledg them, because poor, *&c.*

10. To study revenge against them for orrecting and chastising you, or actually to rike them, or revenge your self upon them.

11. Not to execute their Testament punctually after their death.

12. To sow discord in the family, amongst your Brethren, Sisters, *&c.*

13. Not

13. Not to respect and honour your spiritual parents, to wit, your Ecclesiastical Superiors, your Ghostly Father, &c.

14. To speak ill of them, scorn them, affront them, abuse them, censure them, &c.

15. Not to obey them, nor follow their Counsel, &c.

16. Not to pay them their due debts, cheat them, &c.

5. Com. *Thou shalt not kill.*

1. TO hate others, with a desire to revenge your self, or have actually reveng'd your self.

2. To wish your Neighbours death, damnation, misery, or any temporal or spiritual mischief, or to curse them, or any creatures; with a desire the effect might follow.

3. To kill any one, either in effect or in will; by weapon, by witchcraft, by poyson, &c.

4. To beat, strike, hurt any one, lightly or notoriously, in anger or by accident, maliciously or passionately, &c.

5. To give counsel, or any way to contribute to the miscarriage or aborsement of a woman with child, or to the destruction of her child after it is born.

6. To refuse to salute your neighbour out of hatred, or aversion.

7. To refuse to be reconcil'd with your enemy

enemy, saying, I will never pardon him, &c.

8. To refuse the giving of Alms to the poor in their greatest necessity.

9. Not to correct your Children, Subjects, or any one whomsoever; when you might conveniently do it: foreseeing that they would sin mortally, and that you might prevent it.

10. To neglect the instructing of Children, and such as are under your charge in things necessary to Salvation.

11. To give ill example to Children and others, whereby they may be probably induced to imitate your vices.

12. To command Children or Servants to do any thing which is a Mortal sin; or not to hinder them, when you may and can.

13. To strike them outragiously; or not to correct them discreetly upon just occasions.

14. To challenge another, or receive a Challenge, or fight a Duel, or be a Second to them that fight, or be a Counsellor, Abetter, or any way an incourager therein, and not striving seriously to hinder it.

15. To strike your self, pull your beard, tear your hair, &c. in passion and rage.

16. To

16. To rejoyce at any evil, or misfortune of your Neighbour: or to be sorry for his prosperity.

17. To sow discord and dissention amongst others. To desire your own or others death; out of impatience or dispair.

18. To assist, receive into your House, give counsel and advice to murtherers.

19. To strike any one in the Church, so as to draw blood.

20. To curse any one living or dead, *&c.*

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6. Com. *Thou shalt not commit Adultery.*

1. TO entertain dishoneſt thoughts, with pleasure, deliberation, content. To have employed one or more persons for the bringing about lascivious designs, as to deliver letters, carry messages, be sollicitors for you, *&c.* How many complices?

2. To take pleasure in dishoneſt objects represented to your eyes or imagination: what object, what person, what thoughts?

3. To speak or hear (with content) uncivil words: and speaking them to your self or others, to give your self more pleasure thereby.

4. To read, or hear others read, lascivious

vious Books, to ſing or hear unchaſt Songs, with carnal pleaſure, and motion.

5. To fix your eyes upon any object exciting to luſt; as upon the unclean parts of brute beaſts, upon them in their action of generation, upon naked Pictures or Statues; or alſo over-earneſtly to behold womens countenances, geſtures, *&c.* Whether by ſurpriſe out of curioſity, or with ſenſuality?

6. To commit the act it ſelf of Carnality? whether with a married, or ſingle perſon, with a kinſwoman, common woman, *&c.*

7. To touch your ſelf, or others, to behold your own nakedneſs, or that of others, to the end to excite your ſelf to ſome notable impurity.

8. To give preſents to women to entice them to lewdneſs, *&c.*

9. To uſe Painting, Patches, Perfumes, Dreſſings, *&c.* or to ſing, dance, or do any thing, out of an intention to draw others to ſin.

10. To take pleaſure in unchaſt dreams, and not to diſavow them, when you are awak'd, but to entertain them, *&c.*

11. To repair to places of diſhoneſty, with a deſign and deſire to do wickedly.

12. To exhort and counſel others to go to ſuch places, to the end to deprave them, to direct them to ſuch places or houſes of diſhoneſty.

13. To boaſt and brag of your carnality, before others. To play the Pander, or ſolicite for another.

14. To give or receive laſcivious kiſſes, &c.

15. To diſcover your nakedneſs, as your Breaſt, Boſom, Legs, &c. more or leſs, for ſome evil or diſhoneſt end.

16. To put your ſelf voluntarily into the evident danger of committing this filthy ſin, by keeping company with ſuch people with whom you formerly offended, viſiting ſuch places where you have fallen; and having not yet ſufficient ſtrength, courage and reſolution to reſiſt their aſſault and temptations.

17. To deſire to commit it, though ſometimes you miſs'd the opportunity.

18. To have cauſed pollution in your ſelf, or others, Men or Women.

19. To have touched or beheld the unclean parts of young Children, to excite pleaſure in your ſelf.

20. To eat ſuch meats, or take ſuch drinks, as are ſaid to provoke luſt, and enable to the act of Carnality.

21 To commit any act of brutality, beſtiality, againſt nature, beyond the Ordinary, &c.

22. To force any one, or uſe violence, which is a rape or raviſhment.

Note 1. In all theſe ſins of carnality, The penitent

penitent muſt remember to declare the condition of the perſons, Who, and with whom he offended: For if it be a Prieſt, Religious, or one that hath Vow'd Chaſtity, it is Sacriledge: If nearly allied in Kindred, (and he muſt declare in what degree) it is Inceſt. If a Virgin, or unmarried, it is Fornication: If married, it is Adultery: If the Sin was committed in a Sacred place, it is alſo Sacriledge.

Note Secondly, In the confeſſion and expreſſion of theſe uncleanneſſes, the Penitent is not bound to mention all the particular actions of immodeſty: as for example, If he have been exceſſive in this ſin; It ſuffices to ſay, I have committed the Act of Fornication, Adultery, *&c.* ſo many times: In which I gave my ſelf over to all ſorts of uncleanneſs, beſtiality, brutality; doing all that might any way ſatisfy my fancy, luſt, ſenſuality, *&c.*

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7. Com. *Thou ſhalt not ſteal.*

1. TO ſteal any thing whatſoever privately, or to take any thing unjuſtly by violence, or by rapine and extortion. How much, how often, from whom? Is it a ſacred thing?

2. To have endamag'd any one notoriouſly.

3. To retain and keep the Goods of others, againſt their will.

4. To refuſe the making of Reſtitution to others, of ſuch things as belong to them, being able to do it, and knowing to whom they belong.

5. To loſe out of careleſneſs, and negligence, what you undertook to keep for others. How, and how much? for you are bound to make reſtitution.

6. To deceive others in buying, ſelling, borrowing.

7. To buy ſtoln goods, wittingly, or doubting them to be ſuch: Or to buy of ſuch perſons as were uncapable to ſell, as Children, ſervants, *&c.*

8. To put money to uſe, and make unlawful contracts, *&c.* in point of Uſury.

9. To be ſlack in the payment of your debts, and dues, to the trouble, or dammage of others.

10. To keep back the wages of ſervants or workmen; or not to pay it, when due and demanded.

11. To begin unjuſt Suits, and Proceſſes of Law, thereby to trouble, perplex, undoe your Neighbour; or to forge any Deed, or ſpiſt any falſhood into your Law-ſuits, *&c.*

12. To cauſe others to pay twice the ſame

same debt, by tricks, or for want of their cancelling the deeds, *&c.*

13. To provoke another to steal, or to conceal the theft of another. To commit many small thefts, joining them in the intention, though not in the action.

14. To put away false money, knowing it to be false, for good.

15. To make false, unjust, deceitful contracts, instruments, acts, *&c.*

16. To give any Judgment, Sentence or Verdict for favour, affection, gain, against equity.

17. To pursue a cause spitefully, after you know it to be unjust.

18. To harbour Theeves, or receive stoln goods.

19. Not to restore, such things as you find, to their true and known owners.

20. To lose notable sums at play.

21. To consume your means, (above your condition and ability) in gay Cloaths, useless toys, Taverns, diet, *&c.* to the prejudice of your family.

22. To cheat and deceive others in gaming.

23. To wrong your Neighbour by your cattle, *&c.*

24. Not to do your work faithfully, nor to deserve your pay, or wages.

8. Com. *Thou ſhalt not bear falſe witneſs againſt thy Neighbour.*

1. TO bear falſe witneſs againſt any one, in Judgement, or out of it, how often, what prejudice?

2. To ſuborn falſe witneſſes againſt your adverſaries.

3. To accuſe others falſly out of envy, hatred, &c.

4. To detract from anothers honour, fame; in things falſe, or true, open or ſecret.

5. To give a willing ear to detraction, to encourage others therein, to give occaſion thereunto.

6. To rejoice, when you have heard your enemy ill ſpoken of.

7. To tell lyes, to the prejudice of others, or for pleaſure, or for vain-glory, or out of cuſtom.

8. To perſwade or counſel others to lye.

9. To excuſe your faults, and cover them with falſhoods.

10. To compaſs Libels, Satyrical Songs, defaming Letters; or to read, ſing, print, or to diſperſe, or not ſtrive to ſuppreſs ſuch calumnies.

11. To judge raſhly of others, and to ſpeak or declare your judgment, in matters of mortal ſin, or not.

12. To

12. To suspect others rashly and without grounds.

13. To interpret others actions, words, proceedings, in an ill sense.

14. To betray your friends or Neighbours secrets to his adversaries. Is it a notable secret, prejudicial? &c.

15. To make no conscience of keeping your promise.

16. To open and read the letters of others.

17. To permit invalid marriages to pass, when you know it, and might hinder them.

18. To brag, you have committed such a sin with another, whether truly or falsly, to defame that person.

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9. Com. *Thou shalt not covet thy Neighbours Wife.*

1. TO have unlawful desires to enjoy any married woman carnally. Did this desire appear by any exteriour sign? did you formally assent to it?

2. To fancy another woman in the Act of marriage with your own wife.

3. To inveigle another mans wife with presents, visits, letters, &c.

4. To consent to the carnal Act, though not done: or to consent to the sole delight.

5. To endeavour to make her disgusted and distated with her own husband, out of some bad design: Or to speak ill of him, mock at him, &c. to make him contemptible to his wife.

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10. Com. *Thou shalt not covet thy Neighbours Goods.*

1. TO desire any ones goods, means, fortunes, lands, cattle, moveables, or immoveables, to his prejudice.

2. To wish any ones ruine, that you might gain thereby, or by something belonging unto him more easily, or for any other sinister or covetous end.

3. Did this your desire appear exteriourly?

4. To desire your Neighbours vertue, piety, Devotion, to the end he might be less, and you more esteemed.

Then let him examine himself upon the six precepts of the Church, which are

1. To keep the Holy-dayes appointed, by hearing of Mass, and forbearing to Work.

2. To keep Abstinence, and to fast upon such dayes as are appointed.

3. To Confess your Sins once in the year, to your Pastor.

4. To Communicate at Easter.

5. To pay Tythes to your Pastors.

6. Not to marry at certain times, nor within certain degrees of Kindred.

Afterwards upon the seven deadly Sins: which are, Pride, Covetousness, Envy, Luxury, Gluttony, Sloath, Anger.

Moreover upon the three Powers of the Soul, *which are, the* Memory, *the* Understanding, *the* Will.

And upon the Five Senses *of the Body, to wit*, the Sight, the Hearing, the Taste, the Smell, the Touch.

Also upon the Sins, which you may commit in the person of another; which are commonly reduc'd to Nine; *and are comprehended in these* Latine *Verses,*

Juſſio, Conſilium, Conſenſus Palpo, Recurſus,
Participans, Mutus, Non obſtans, Non Manifeſtans.

That is, 1. *By command.* 2. *By counſel.* 3. *By Conſent.* 4. *By Flattery, Praiſe,* or *Adulation.* 5. *By defence,* or *Protection.* 6. *By Participation.* 7. *By ſilence.* 8. *By not hindring.* 9. *By not manifeſting.*

Then reflect upon the Six *Circumſtances, which aggravate or diminiſh the grievouſneſs of the Sin.*

1. THe *Place:* Whether it was ſacred or profane.

2. The *Time*: Whether Sunday, Holy-day, or Working-day.

3. The *Perſon*: Whether a Church-man or a Secular, Married or Single.

4. The *Condition:* Whether Superiour, equal, inferiour.

5. The *Companions*: Whether with Parents, Kindred, one, many.

6. The *End*: with what intention you did it.

Theſe Circumſtances ſometimes make that a Mortal Sin, which of its own nature is only Venial. As if you take away a ſmal thing from another, to the end he ſhould blaſpheme God. Sometimes they change the Species of the Sins: as Theft committed in the Church is Sacriledg. Sometimes they multiply the Sins: as to eat fleſh upon a Friday in Lent. Sometimes they bring an Excom-

Excommunication upon you, beſides the Sin; as to ſtrike a Prieſt. Sometimes they exceedingly aggravate the Sin; as to be forſworn upon a Sunday; or, for a Prieſt to be forſworn, &c.

Beſides theſe General Heads of Sins; before ſpecified, Prieſts and Religious Perſons are to examine themſelves upon ſuch things as concern their particular Vocation and Obligation.

Alſo Merchants, Shop-keepers, Artificers, and Tradeſmen are to examin their Conſciences upon the particular crimes, which belong to their reſpective Callings, As for example.

1. TO Sell or Buy, with falſe Weights, falſe Meaſures, &c.

2. Having ſold any Wares, to foiſt in one for another; Or to deliver out that to the Buyer, which is of leſs worth and value.

3. To ſell much over, or buy much under the juſt price of the things bought or ſold; by reaſon of the Buyers or Sellers ignorance, or neceſſity, or confidence.

4. To make a Monopoly with your fellow Merchants; or to Buy up all ſorts of ſuch or ſuch Wares, that you may afterwards ſell them at your own rates.

5. To ſell falſified Wares: as to ſell that cloath-

cloath for a ſcarlet, which you know is not; or the like.

6. *To* ſell any Wares, Drugs, or other things, which you know (or probably doubt) will be employed to an evil uſe: Eſpecially poyſonous drugs, or any death inſtruments.

7. *To* envy thoſe of your own *Trade*, Employment, Condition; *To* undervalue their Perſons, or Merchandiſe, to draw Cuſtomers from them.

8. Not to work faithfully, but to make fleight and deceitful ware, and ſelling them for good, *&c.*

After your General Confeſſion.

1. HAving examin'd your Conſcience impartially upon theſe particulars, with a reaſonable and (morally) ſufficient diligence; And having made your Confeſſion *ſincerely*, and *bona fide*, (according to your memory and underſtanding) of all ſuch mortal crimes, whereof you found your ſelf guilty, or which you were doubtful to have committed: (For you are not bound, neither indeed ought you to confeſs Venial Sins, in your General Confeſſions, to avoid prolixity and tediouſneſs:)

You are not to reflect any more upon your paſt ſins (except only by way of a general deteſtation of them all:) but to perſwade your

your ſelf (as it is moſt certain) that they are all pardon'd & remitted by the Sacramental abſolution which you have now receiv'd.

2. And if any thing occurs to your memory, as not truly confeſs'd, or not fully expreſs'd: Reſiſt it, and reſt ſatisfied in this Conſideration (before ſpecified, and here repeated) That it is almoſt impoſſible, that any ſuch ſin was not ſufficiently comprehended, confeſſed, and by you expreſſed; ſince you willingly omitted nothing of moment, of all the ſins here before-mentioned.

3. Scrupulous Penitents are not bound to make a new Confeſſion, (after this General one) of any ſin whatſoever; unleſs they can poſitively ſwear, that they committed it, and that they did not Confeſs it.

4. And every Penitent ought to ſubmit his judgement, (in this point of Confeſſing again, or not Confeſſing) to the dictamen of his Ghoſtly Father (ſuppoſing he is one generally held to be ſufficiently diſcreet, learned, and experienc'd:) For in this caſe to believe and obey him, is an act both of Chriſtian vertue and prudence; and 'tis impoſſible, that God (who is goodneſs it ſelf, and who hath ſaid, He that hears you, hears me,) ſhould damn any one for ſuch an omiſſion.

5. He muſt therefore confidently permit himſelf and the care of his Salvation to his good

good God and his diſcreet Ghoſtly Father, having perform'd on his own part all that he conceiv'd neceſſary.

An Act of Contrition, to be made before and after your General Confeſſion.

O *My Soveraign Creator, and ſweet Redeemer* ! Humbly proſtrate at the feet of thy dread Majeſty ; I acknowledge the Multitude and Greatneſs of the Crimes, which I have committed againſt thy Divine goodneſs, acknowledge them, (*O my gracious Lord God !*) with all poſſible ſhame and confuſion; and I abhor them, with as much ſenſe of Sorrow, as my Heart is capable of.

Yes, (*my good God* !) It moſt heartily grieves me to have ſo heinouſly offended thee : Not only by reaſon of the Benefits which I have receiv'd from thy bounty, and abus'd by my ingratitude ; though I have juſt cauſe to be exceedingly afflicted upon this conſideration : Nor for having forfeited my right and title to Heaven and eternal felicity, though I make my earneſt ſuit to thy Throne of Mercy, that it may be again reſtored unto me : Nor for having deſerved Hell, and eternall puniſhments; though I conjure thy paternal Clemency to deliver me from it : But principally, and (as near as I can) only becauſe my crimes are diſpleaſing

pleasing, opposite, and offensive to thy infinitly amiable Goodness; which meerly for its own sake, ought to be most sincerely, affectionatly, and gratefully honoured and obeyed by all thy creatures, although they could neither hope for any Recompence, nor should dread any punishment.

In testimony of this my true sorrow, I here protest in thy presence, (O *my God* !) that were all the felicities of Heaven annihilated, and the Fires of Hell extinguished; so that there were no other good expected by serving thee than the sole rendring of my due love, gratitude and obedience; nor any other evill incur'd by not serving thee, than the sole depriving thee of thy due Honour: I would (and do even at this very instant) begin to love, honour, and serve thy sacred Majesty, with as much fidelity as my former excesses, have had disloyalty.

Give me pardon (O *mercifull Maker* !) for my past Sins and Impieties; and grace to amend for the future: And though I am most unworthy to have my prayers heard, or my petition granted; because I am so enormous an offender: yet (O *mercifull Father* !) look upon thy meek Son JESUS whose precious Bloud I present unto thee; And beg for his dear sake, that thou wilt be propitious to me, a wretched Sinner.

¶. 2.

¶. 7.

Eight Exerciſes, transferr'd hither out of our Spiritual Conqueſt: *to the end that ſuch Fundamental practiſes of ſublime and ſolid Piety may be always ready at hand for the daily uſe of devout Chriſtians, both before and after Communion: and in which they may alſo (according to each ones fervor and opportunity) very profitably employ themſelves, after their* Morning Exerciſe (*as it were*) *in the way of a* Canonical-Office; *for which reaſon, they are diſtinguiſhed, (like the precedent* Exerciſes of Chriſtian Vertues, *which may be practiſed in the ſame manner;) into Seven Points, correſpondent to the Seven Hours of the Church-Service.*

The Firſt Exerciſe,

Which is the Ground-work of all Prayer and Introverſion; and which alone (being performed with requiſite diligence, diſcretion and perſeverance,) will ſpeedily and infallibly afford unſpeakable Comfort, and ſpiritual Profit to the pious Practicer thereof: As being indeed the end of all other external Exerciſes, and the ſhort, ſure, ſimple, and Regia via, *leading to a Devout and Divine life.*

This

THis Exercise consists of Three parts in general, and Nine points in particular.

1. Preparation of three acts.
   1. An affective and lively apprehension of *God's presence.*
   2. A cordial and profound act of *humility.*
   3. A *pure intention* to please and praise God only.

2. Consideration of
   1. Our *Wounds*, both internal and external.
   2. Our *Wants*, which are many in every degree.
   3. Our *Wishes*, and humble desires.

3. Conclusion also of three acts.
   1. *Contrition* for our Sins.
   2. *Resignation* in our wants.
   3. *Complacence* in God, and *Confidence* in his Goodness.

A practical description of this Exercise.

The first part is Preparation, of three Acts.

1. *A lively apprehension of Gods presence, not only in all places, and in all creatures, by his Power and Essence; but in our Souls by his Mercy, Love, Care, and Providence.*

O *My Soul!* Where are we? who sees us? What is he that is with us, and within us? By whose light we see, by whose fire we burn, and by whose love we live? Live,

Live, *my moſt glorious and gracious Lord!* in whoſe preſence I kneel, in whoſe arms I reſt, and after whoſe love I breath: O that thou wert as dear to my ſoul as thou art near it! Alas, why doth ſhe not care as much for her God, as he doth for her good? Why do I not love thy preſence, (O *my amiable Lord!*) ſince thou art preſent by love?

Thou art my *Father*, my *Phyſician*, and my *Food*, hear me, heal me, help me: I am wicked, I am wounded, I am wretched: Out of thee there is no place of reſt; without thee there is no hope of happineſs; remain therefore with me; and reign within me; Let me be thine, all thine, ever thine.

2. *profound and cordial* Humility, *acknowledging unfeignedly before God and his Angels, our wickedneſs, weakneſs, and wretchedneſs; what we are, and what we deſerve; and ſo reſting quiet in the Center of our own Nothing.*

O My *Soul!* What have we been? What are we? What have we? What can we do? What do we deſerve? What do we deſire? What hath our loving Father and liberal Lord, that he hath not given us? What have we, proud and prodigal Children, that we have not received from his merciful hand and heart? What have

we

we received, that we have not abuſed by *ſelf-love* or *ſelf-delight*.

O ſweet Jeſu! Give tears to my eyes, words to my tongue, ſighs to my heart, and love to my ſpirit; for I need them all to deplore my miſery, and implore thy mercy; to admire thy beauty, and adore thy bounty; to ſigh after thee, and ſuffer for thee: What I have been, it grieves me to remember; What I am, after ſo many ſignal benefits on thy part, and ſerious promiſes on mine, I am aſhamed to think; What I deſerve I am afraid to call to mind; What I deſire I am ignorant how to ask. *Lord*, for thy Mercies ſake, *for thy Mothers ſake*; by thy *Bowels* of mercy, and her *Breaſts* of meekneſs; by all that thou haſt ſuffer'd for me, and *ſhe* for thee; by all that is dear to thee in Heaven and Earth; Forget and forgive what I have been, my paſt folly and wickedneſs; Pity and protect what I am, my preſent frailty and weakneſs: Be ſatisfi'd for what I deſerve; ſupply what I deſire; and be mindful of me in life and death.

How much (*O my God!*) do I wiſh to leave all, and loſe my ſelf to find thee? to humble my ſelf to pleaſe thee? and to hate my ſelf, to love thee? But theſe hard and high matters I dare ſcarcely promiſe; how then and when ſhall I practiſe them? Yet without

without thee, (*O Sacred Humility!*) there is no ſolid Center to reſt in, no true ſweetneſs to take guſt in. Therefore (*O my God!*) I come to thy *School* to learn this *neceſſary Leſſon*; teach me, touch me, wound me, and win me unto thy ſelf.

3. *Pure Intention, to pleaſe and praiſe God only: To be all his, ever his, in what manner and meaſure he beſt liketh, both in this Prayer, and all things whatſoever.*

BEhold therefore, (*O my Lord!*) how out of pure *Obedience* to thy Will, and *Confidence* in thy Mercy, I now approach to pleaſe and praiſe thy Divine Majeſty: Not to receive great Matters from thee, for I am unworthy; nor to conceive great Matters of thee, for I am uncapable: But to leave all for thee, to be *humble of Heart* beyond all, and to love thee more than all: This is conform both to my Condition and Obligation. I come to Prayer, (*O my only Lord and Love!*) not to have much, but to give up all, to be thine, all thine, ever thine, in Life and Death, for Time and Eternity, as thy ſelf beſt pleaſeth. I come (*O my Center and Sweetneſs!*) to ſeek thee, and ſigh after thee; yet I am content neither to find thee, nor feel thee, but only to ſee thee *by Faith*, and to ſuffer for thee *with Fidelity*. I am ſatisfied and content

tent that thou art ſo good, great, glorious, rich and happy in thy ſelf: and I am confident that thou in thy good time wilt make me *rich* in thy *mercy*, and *happy* in thy *love*; for in this *Pilgrimage* I deſire no other *happineſs* than true *humility*, nor greater *riches* than naked *Charity*.

The ſecond part is Conſideration; ſhewing three things, firſt to our ſelves, and then to our Soveraign Lord and Maker.

1. *Our Wounds both internal and external: to wit, our Sins, Ingratitudes, Daily failings, ſtrong Paſſions, &c.*

AH! *my ſick and ſinful ſoul*! How weak and Wounded are we in every degree, in all parts, in each member of body, and faculty of mind? 1. All is out of order, all is pride and ſelf-love: how *impenitent* are we in ſorrowing? how *impatient* in ſuffering? how *unconſtant* in perſevering? and yet how importunate in ſinning? 2. *My Underſtanding* is blind to good, clear-ſighted to evil; My *Will* is perverſe, peeviſh, cold, ſenſual; My *Memory* is weak, full of idle images, ſubject to diſtractions. 3. My Affections are vain, my Paſſions violent, my Inclinations vitious. 4. My Faith is little,

little, my Hope leſs, my Charity leaſt of all. 5. So forward to *extroverſion* and diſſolution, ſo backward to *introverſſion* and compunction, ſo full of imperfections, and immortifications. 6. So little confidence in my Saviours mercy, ſo little patience in my miſery, and almoſt no performance of my good purpoſes. 7. So curious to cenſure others, ſo careleſs to keep my ſelf and curb my own ſenſes. Finally, all is ſelf-love, ſelf-will, ſelf-conceit, ſelf-ſeeking, pride, propriety, partiallity; which are my daily and dangerous diſeaſes.

O Father of mercies, and only Phiſitian of my Soul! Thou art Almighty, and All-bounty; theſe are my wounds and impurities, and if thou wilt, thou canſt both cure and cleanſe me; and if thou wilt not, I will remain content as I am: I am willing to continue weak, ſo I be not wicked; to be wearied and wounded, ſo *I* be not utterly tired, overturned, defeated, & loſe the victory: Cut, kill, crucifie, *O Lord*, only ſpare me for eternity.

2. *Our Wants: for we are not only needy, but naked; not only poor, but beggers; who neither know how to deſerve an alm, nor how to deſire it.*

O *My poor Soul!* What do we want? nay, what do we not want? 1. True light,

light, true liberty, true love, true life. 2. A ſetled attention, a ſimple intention, a ſerious introverſion, a ſincere converſion. 3. Humility of heart, conformity of will, purity of ſoul, indifferency of ſpirit. 4. Wiſdom to know Gods Will, ſtrength to execute it, patience to perſevere in it. 5. Reſolution to ſuffer for our Saviour, devotion to ſigh after him, diligence to find him, conſtancy to remain with him. 6. Courage to endure all, Faith to forgo all, Hope to expect all, Charity to give all, and Confidence to gain all. Finally, we want all we ſhould have, Yet our loving Lord is ready to beſtow on us all that he hath.

O my God and all! Thou art all that I want; give me thy ſelf, and all my wants and wiſhes will be at an end. Thou art all my ſafety and my only ſecurity, all my refuge and my only center: until I can return unto thee, or wholly turn into thee, let thy *Croſs* be my *purgatory*, and thy *Will* my *Paradiſe*, for other heaven upon earth I can never hope to find: Until then, I muſt be content to ſweat and ſigh under the burden of this mortal life; to ſit like *Job* upon a dunghil, forlorn and forſaken by all, full of ſores and ſorrows; to remain a perpetual and pitiful patient, ſcarcely feeling patience in my ſelf, and finding no compaſſion in others.

3. *Our*

3. *Our Wishes and Desires. What can a wounded Wretch wish, but to be cared for and cured? What can a naked Beggar desire, but to be cloathed, and comforted with some few Rags and Crums? What can a blind and cold Person ask, but Light and Love?*

THis, (*O my Soveraign and sweet Lord!*) is the sum and substance of all my wishes and requests. O that I could go out of my self, and get into Thee! O that I were dissolved from my loath'd Body, to the end I might dilate my Heart in thy Love, contemplate thy divine Face in perfect Liberty, and please and praise thee eternally! For in this *prison of flesh and vale of tears*, I faint under the weight of Temptations, I fall under the burden of my Troubles, and I continually fail in the Prosecution of my pious Purposes.

Oh! that thy *Will* did so rule me, and reign over me, that it were a torment to decline never so little from it! O that thy *Love* did so freely and fully possess my Heart, that there were no room at all remaining for any bastard or base Love of things created!

Good Jesu! How truly happy and holy should I be, if I could clearly behold my own *Nothing*, in thy *All!* If I could embrace *crosses* as *Crowns*, and swallow down all contempts and Confusions, as Milk and Honey! O when shall

ſhall I be ſo elevated in ſpirit above my ſelf, by extaſie of love, as to be able and willing to humble my ſelf under all creatures without repugnancy!

Alas! Shall I never be content to forſake all, and be forſaken by all? Yea, having loſt and left *all for One*, to be left by that *One*, who is *my All?* and ſo remain quiet in my own *nothing*. How long ſhall I lie wallowing in fleſh and blood! how long ſhall I delay, and dally in falſe loves? How long ſhall I ſigh, and not enjoy! Seek, and not find; live, and not love?

Come, *my Lord, and Love!* *Lord Jeſus*, come quickly; Let the fire of thy ſweet *love* ſo conſume in me all droſs of *ſelf-love*, and ſo transform my ſpirit into thee, that I may take all from thee *indifferently*, give all to thee *liberally*, and reſt and repoſe in thee *eternally*.

Lord! Let me be thine, or nothing; Love, or not live!

The third Part is the Concluſion, which conſiſts alſo of three Acts.

1. *Contrition, which is a hearty and humble Sorrow for our Sins, Ingratitudes, Diſloyalties, Tepidities, &c.*

O *My God!* How little did I love thee when I ſo careleſly offended thy di-

vine Majeſty? Oh! that I had never ſinned mortally, though it had coſt me my life immediatly! O that I were ſure never more to ſwerve from thy Sacred Will and Commandments! Let me henceforth endure (*dear Jeſu!*) a thouſand deaths of my body, rather than admit one deadly ſin again into my ſoul! O pity and pardon my paſt follies and frailties, and prevent me with thy gracious bleſſings againſt future failings.

How great (*O Lord*) is my obligation to ſerve and pleaſe thee, were it but for thy favours conferred, thy benefits beſtowed, and thy love powred out upon me? and yet (*ungrateful wretch that I am!*) how poorly have I correſponded!

Oh! that I had ſo deep a ſenſe of my Sins, that my Heart might break with ſorrow? Hide not, (*O Lord* !) thy face from me, ſhut not up thy *Mercy* gates againſt me: for though I have moſt grievouſly gone aſtray, yet I am reſolved upon an entire amendment, correction, reformation of my whole man: this *ſtrong Reſolution*, (which is thy gracious gift) grounds my *hope* in thy *goodneſs*, emboldens my *confidence* in thy *mercy*, and gives me *courage* and comfort in thy *love*.

2. *Reſignation in all our Wants, wiſhes, Deſolations and Diſtreſſes, to the divine Will and pleaſure.*

I Am indifferent, (*O my dear Lord!*) to ſickneſs, and health, to light and darkneſs, to delight and deſolation: I am thine (*ſweet Jeſu!*) put me where thou wilt, do with me as thou wilt, ſend me what thou wilt! I am content, not only to have nothing, but to be nothing, ſo thou (*O my Lord!*) be all things unto me! I acknowledg my ſelf unworthy to beg, and leſs worthy to obtain; and therefore I reſign my ſelf ſtill to beg, and yet ſtill to want, even that which I moſt wiſh; which is, all Light, all Liberty, all Love, all Comfort, all Content, yea, even all Virtue. Peace & Perfection, ſo long as it ſhall pleaſe thee! O *Father*, I am thine, ever thine, all thine, body & ſoul, for time and eternity. *Live Jeſus only.*

3. *Complacence and Confidence; the firſt, that our God is what he is; the next, that he will heal our Wounds, ſupply our Wants, ſatisfie our wiſhes, and turn all to our good.*

I Am glad (*O my gracious Lord God!*) that thou art ſo worthy of all love, though I of all others am not worthy to love thee: I am as joyful for what thou art, (*O great God!*) as if all thou haſt were all mine, and I will love thee in all I am, and have, as being all thine. Thy *Croſs* is my comfort, thy *Will* my wel-fare; and thy *Love* my life: ſo that if I can but *ſuffer* for thee, *do thy Will*, & *follow* thy *love*, I ſhall do all that is neceſſary.

I am indeed dry, dark, and deſolate; but ſince it is thy will, I am ſure it is my good: & therefore ſufficient for me, & ſatisfactory to thee I hope thou wilt one day compleat thy own heavenly deſign in my ſoul, healing my *Wounds*, ſupplying my *Wants*, fulfilling my deſires, and filling my yet empty heart with thy ſweet preſence and perfect love: In the mean ſpace I will ſay and ſing; *Live Jeſus, Live my Lord, my love, my life, my all! whoſe name be bleſſed by all, whoſe will be accompliſhed in all, whoſe honour be advanced above all.*

An Advertiſement touching the precedent exerciſe.

1. *WE muſt perform it daily, diligently, diſcreetly, and with great confidence and courage.* 2. *Yet without propriety, that it may neither hinder the operation of the Holy Ghoſt within, nor Works of due obligation and obedience without.* 3. *If in the practiſe of this* Introverſion *we find dryneſs, and feel little devotion, we may ſometimes fitly reſume (in lieu of the ſecond part, or conſideration)* our wonted exerciſes, whereto our minds are more addicted: ending the ſame with the Concluſion here preſcribed; being ever duly diſpoſed to follow the holy Spirits invitation to higher matters.

The

The Second Exercise.

Of the knowledg of God, and Confidence in Him.

1. *Our Chief Happiness consists in knowing God.*

TO know thee, (*O divine Fountain of goodness*) is to be truly happy; and yet none can know thee (*O boundless and bottomless Sea of all perfection!*) but through thy own manifestation and mercy: Vouchsafe therefore, I beseech thee, (*O most loving and liberal Lord!*) to enter into this poor and empty heart of thy meanest servant, to inform my ignorant soul, with a glimps of this necessary Science, and to enflame my cold affection with a small spark of thy holy love.

O Omnipotent Creator of Heaven and Earth! both which thou fillest with thy greatness & glory: *O God* of infinite power, excellent wisdom, unmeasurable goodness, and incomprehensible Love! my soul thirsts after thee, the essential source of all felicitie; my heart seeks thee, the proper place of its repose, it sighs to thee, the natural center of all its hope and happiness. In thy blessed

mind (*O my God!*) it first rested in its eternal possibility and similitude; thither it must again return, and there it must either rest eternally, or perish for evermore: O let it now find thee, that it may ever love thee.

2. *Extasies, Admirations, and Adorations of the Divinity.*

O *Lord*, most good, glorious, and gracious; most blessed and bountiful; most high and holy; most excellent and ineffable; What words or thoughts can express thy purity and perfection? Let me *know* thee, O amiable *life* of my soul! Let me *see* thee, O true *light* of my eyes! Let me *seek* thee, O only *solace* of my spirit! Let me *find* thee, O desired of my heart! Let me *embrace* thee, O my heavenly *Spouse*! Let me *possess* thee, O Soveraign *sweetness*, and full *satiety* of all my inward and outward senses. O that my heart could always think on thee, my Will ever *love* thee, my *mind* still *remember* thee, my understanding continually *conceive* thee, my reason perpetually *adhere* to thee, and my whole man incessantly *praise* thee! O hide not thy face from me, my joy, my light, and my life! If I may not see thee and live, O let me die that *I* may see thee; *I* desire to die here, and

and be dissolved; that *I* may see thee, know thee, come to thee, live with thee, and love thee eternally.

O ever blessed and glorious Divinity, O Father, who of thine own substance, bringest forth an ineffable goodness, coequal, consubstantial, and coeternal with thy self, which is thy Son: *O Father and Son*, who loving each other with infinite charity and content, are united together in one *Holy Ghost*, equally and unspeakably proceeding from you both! *I* admire you, adore you, and worship you with all the powers of my body and soul.

3. *An absolute Oblation of all to the divine Majesty.*

O *Sacred Deity! O Tri-unity*, and *Unitrinity!* O Father, Son and Holy Ghost! *Holy, holy, holy Lord God of Hosts*, who wert, art, and shalt be for ever Almighty; I thy poor creature, prostrate before the Throne of thy divine Majesty, from the *abyss* of my own nothing, invoke, adore, and acknowledg thee the *abyss* of all perfections: I present thee with all thy own gifts, goods and excellencies, which thou hast plentifully poured out upon all thy creatures: I offer up to thy praise, the affections of Angels and Men:

the properties of the Elements; the beauty and motion of the whole Universe, and the essence of all being: O that my soul were capable to comprise unitedly all their several affections and perfections! how joyfully would it employ them in thy praise? how sweetly would it melt away in thy presence? *Behold, O my God*, I make an entire Oblation of them all: I acknowledg and adore thee with them all; and desire to do it, as frequently as I take breath, & as often as there are minutes in time, stars in the firmament, sands in the Ocean, & numbers in all nature.

O my Lord, whose love is the life of my Soul, increase my knowledg of thee, that I may enlarge my love to thee: *Alas!* I love thee not, (*O amiable Lord God!*) because I know thee not: I know thee not, because darkness and sin hath covered and incompassed my understanding: Wherefore, *O bright light*, who illuminatest all things, expel this darkness from my Soul, drive off those clouds from my Understanding, and draw the curtain from off the face of the abyss of my Mind, that *I* may see and know thee, and then *I* shall not choose but love thee.

O my dear Jesu, shew me thy divine Father; dart a beam of thy heavenly splendor into my dull heart, that *I* may have some degree of that holy science, which may help

me

me in thy love, make me obedient to thy will, and resolute in thy service.

To know all things of this world, (*O Jesu!*) and not to know thee, is but ignorance and folly: let me therefore know thy eternal Father, and thy Self whom he hath sent for my Salvation; and it sufficeth me. O give me this knowledg, that *I* may give thee my love, and *I* ask no more. Let me be unknowing, ignorant, and a fool in all other things, so *I* may wisely know thee only: *O my God, and my All.*

4. *An humble acknowledgment of Gods high perfections.*

O *King of Glory*, *I* acknowledg thy perfections to be above all knowledg, but that of thy own divine Understanding: *I* confess that thy height is unreachable, thy goodness unchangeable, thy greatness incomprehensible, thy light inaccessible: And all other thy divine attributes and perfections are so mighty and so many, so good and so glorious, so excellent and so admirable, so worthy and so wonderful, that were all the Power and Prerogatives, all the vertue, wisdom and qualities of all creatures united in one individual nature, it were not so much in respect of thy glory and greatness, as the

leaſt drop of water is in compariſon of the vaſt Ocean. Wherefore, I beg of thee, (O *immenſe and inacceſſible Godhead*!) only ſo much to know, conceive, believe, and underſtand of thy hidden Majeſty, as may efficaciouſly move my will to thee; and I content my ſelf with ſo much light of thy divinity, as may force me to love thee ardently, effectually, perſeverantly.

O *my Lord, and my Love*! Fill my heart with the ſweet influence of thy heavenly grace, that I may in ſome meaſure diſcover how good and gracious thou art to me, and to all thy creatures! O let me ſtill remember thy *mercy*, ever dread thy Juſtice, and continually admire and adore thy Power and *Providence*.

Ah! my noble Soul, ſtampt with thy Creators lovely image, endowed with the excellencies of Underſtanding to know him, of Will to love him, of Memory to reſt in him; why adhereſt thou not faſt to him only in pure and perfect delight, forgetting and forgoing all ſenſible and worldly Objects?

5. *Fervent wiſhes and deſires to love and ſerve God.*

O That I were ſo raviſhed with thy love and liking, (*My only amiable Lord God*!)

God!) that through joy, jubily, and admiration, I might feel no *self* at all, no sense, no change, no inequality! That no prosperitie might puff me up, no adversitie deject me, no accident separate me from thee, (O *my God of infinite love and liberality!*)

O that I could be ever *joyful* in thee, ever *grateful* to thee, and ever mindful of thy inhabiting presence within me! Thou art always nearer to my Soul, (O *my good God!*) than my Soul is to my Body, alwaies conserving, counselling, disposing, directing, inciting and inspiring it to thy Love; and wilt thou not, (O *my senseless and sinful Soul!*) be alwaies cautious and circumspect how thou behavest thy self in thy Lords presence, who is so tenderly careful of thy safetie? O let his love be no longer neglected, his sweet invitations no longer slighted: O that thou wouldst henceforth walk before him as befits his chast and holy Spouse, with all respect and reverence, fear and fidelity, courage and constancy! preparing thy self diligently for his divine embraces.

6. *Admirations of Gods bounty and benefits, and Resolutions of corresponding thereto.*

GRant, I beseech thee, (*O mighty and merciful Creator!*) that my whole time and

and thoughts may be totally taken up in the contemplation of thy unmeasurable benefits and bountie towards me. For I know, *Lord*, that I am truly nothing, and yet thou carest for me, (O *my loving Maker* !) as if thou hadst no other creature in heaven or earth; thou delivereſt me from innumerable dangers; thou adorneſt me with many gifts and graces; thou giveſt me leave at all times to have free acceſs to thy Throne of *Mercy*, ſo that with one holy thought, one humble ſigh, one devout deſire, I may draw near to thee, and enjoy thee, and in thee all comfort & content: O divine priviledg! To diſcover to thee my Wants, lay open my Wounds, and boldly declare my Wiſhes, as to my neareſt, deareſt, and truſtieſt friend and familiar, and to be ſure of ſupplies, ſalves, and ſuccour in all my neceſſities! O what Goodneſs, what Grace, what Mercy is this?

O *my Soul*! How loving and liberal a Lord have we? how loving in Mercy, how liberal in bounty? Ah! our unthankfulneſs to requite, our unworthineſs to deſerve his favours.

Up *my heart*, be no longer ungrateful and unfaithful to ſo great, good, and gracious a benefactor. Yes, O *bleſſed and bountiful Giver*!) I now ſay cordially, and will ever ſtand to it couragiouſly; I will henceforth love thee *my Lord*, my love, my life, my ſtrength,

ſtrength, my ſupport, my home, my harbour, and my happineſs. I will remember thy ſweet words to all ſinners; Why will you periſh, O *children? As I live I deſire not the death of a ſinner, but that he would turn to me and live.* I will behold thy ſacred wounds ſuffered for me, able to move a rock to love and compaſſion: And though I am aſham'd to think what I have been, how little I have done, how much thou haſt endured for me, how long thou haſt expected me, how lovingly thou haſt ſought me, and how poorly I have correſponded to thee; Yet I know (O *my Lord*!) thou ceaſeſt not to be God and good, though I am weak and wicked. Therefore I will yet take courage in thy ſervice; and confidently hope, that thou who haſt ſought after me a loſt ſheep, wilt mercifully receive me now I ſeek after thee my loving Shepheard, with a right intention, real reſolution, and inflamed affection.

7. *Acts of Confidence, and purpoſes of Perſeverance in the divine love and ſervice.*

YEs, (O *my Lord and my Love*!) heaven and earth ſhall ſooner periſh, than my Confidence in thy ſweet mercies, and my Saviours merits: If thou repelleſt me, I will run after thee; if thou ſhutteſt the door againſt

gainſt me, *I* will never leave knocking; *and if thou killeſt me, yet will I truſt in thee. I* wholly caſt my ſelf upon thy holy Will, Providence, and Protection. I proteſt with heart and mouth, that I now am, and henceforth will be entirely thine; that I have nothing, ſeek nothing, fear nothing, deſire nothing, demand nothing, want nothing, will nothing, but thee only, *My Lord, my Love, and my All.*

And *I* firmly purpoſe to ſerve and love thee (*O ſacred and ſupream Majeſty!*) ſimply, ſincerely, purely, and perſeverantly, not for any fear of pains or puniſhment, not for any ſelf-intereſt of what this world can offer, or the next afford; not for the leaſt hope of Heaven or happineſs: but I will thee, ſeek thee, and love thee for thy ſelf only, (*O my All-ſufficient Lord God!*) who art the ſole object, ſweet compleatment, and ſolid contentment of my ſoul. Pardon me, protect me, and provide for me, for thou art my only hope and happineſs.

The Third Exerciſe.

Of the knowledg of, and diffidence in our ſelves.

1. *A Total Abnegation of our ſelves, and Relation to the divine Providence.*

WHat is man, (*O omnipotent Creator!*) what is this man, that thou ſhouldſt be ſo mindful of him? He is a meer nothing, (*Lord!*) and I am the leaſt and worſt of thoſe nothings; becauſe I have leaſt correſponded to thy grace, and made worſt uſe of thy gifts. O give me *light*: reach forth thy hand to this *blind creature, crying after thee, O true light of the world, and life of my Soul!* that now at length *I* may duly, diligently, cordially and abyſſally dive into my own baſeneſs, weakneſs, miſery, nothing: that knowing what *I* truly am, *I* may really loath, hate, diſtruſt, deſpiſe, and deny my ſelf, and all my own proceedings; ſincerely love thee, only truſt and hope in thee, and rely wholly upon thy divine Providence and Protection.

I am not only content (*O my Lord God!*) but even willing and deſirous, that all thy creatures ſhould take me and treat me according

cording to my true condition and unworthineſs; And I am reſolved by thy grace to *humble my ſelf*, not only *under thy mighty hand*, but alſo under all their feet, as their ſervant and ſlave, to be troden on, abhorred, avoided, and deteſted by them all, as a ſink of ſin and filthineſs.

I will be deſirous to be eſteemed and uſed as Droſs among Mettals, Chaff among Grain, a Wolf among Sheep, and as *Satan among the Children of God.*

I acknowledg my ſelf unworthy of all grace and comfort from God or man, and worthy of all pain, puniſhment, croſſes, contradiction, confuſion, deſolation, death, damnation. I will be henceforth aſhamed to complain of any aggrievances, and be content to ſuffer whatſoever the World, the Devil, and Hell it ſelf, can inflict upon me.

2. *A rational conſideration of what we are, were, and ſhall be.*

AND to ſtrengthen this my reſolution, I will rationally conſider before thee, (*O my Lord!*) what I really am? what I was? and what will become of me? both touching my body, my ſoul, and my whole being?

Ay me! I have a body all clay, a ſoul all ſin, a life all frailty, *a ſubſtance all nothing.* And this is all I have to vaunt of in thy preſence, *O my Lord and my Maker!*

My

My material part, is but *ſlime of the earth*, the very worſt part of the unworthieſt Element. Ah poor man! and canſt thou look ſo big, who cam'ſt from ſo baſe an extraction? Be aſham'd to lift up thy head, vile mud and dirt, ſince thy pedigree is ſo well known, and the ingredients of thy being are ſo mean and contemptible.

And when I conſider what this my body was in the womb, how it was conceiv'd in concupiſcence, nouriſh'd with filthineſs, and brought up in darkneſs; I am aſham'd to own my own beginning, which is ſo horrid and loathſome; and who then can juſtly boaſt of ſtate, ſtrength, beauty, or nobility, ſince the ground work of all is but a little dung and corruption?

Ah poor worm! what a diſmal priſon wert thou detained in, for nine months ſpace of thy time! What naſty and poyſonous food was thy diet? how wretched was thy birth? how weak and woful thy infancy? and what art thou in thy beſt and moſt flouriſhing condition in the world, but a clog and cage to thy inthrall'd ſoul; a painted ſack, or pargetted ſepulcher, full of filth, froth, and ordure? *O my Lord!* give me grace to frame an impartial judgment of what I am, and then how ſoon ſhall I check all riſings of pride and preſumption?

3. *We*

3. *We deplore our own miſery, and implo*
Gods mercy.

I Came into this world *(O my Lord!)* with groans and tears, I live in it with griefs & cares, I ſhall go out of it with pangs and fears, and laſtly I muſt become a horrour to the eyes of my deareſt friends, a prey of vermin, and a companion of rottenneſs. Ah! how canſt thou be proud of thy perfections, *poor clay and Aſhes?* why ſhould'ſt thou look to be ſo highly priz'd, and ſo daintily pamper'd, *thou ſtinking puddle? Duſt thou art, and to duſt thou muſt return.* Haſt thou not always before thine eyes theſe aſhes for thy glaſs, and death for thy miſtreſs; why then doſt thou ſuffer ſo many ſparkles of vanity to ariſe from this thy caitiff condition?

And thou, *my poor ſoul*, the ſpiritual part of my compoſition; O what ſhall *I* ſay of thee to thy great Lord and Maker? What thou *haſt hitherto been, I* well know; wretched wicked, ſinful. What thou *now art, I* know not; being uncertain of Gods grace & love. What thou *ſhalt be hereafter, I* am altogether ignorant; becauſe doubtful of thy correſpondency with grace, and fearful of thy perſeverance in goodneſs.

Ah! ſad condition! I came *(O my Lord)* into

into this world in original ſin, *I* am bred up in actual ſin, and if death and deadly ſin meet together, *I* ſhall feel the ſmart of them both eternally: O how much need have *I* then of thy grace (*O merciful Lord God!*) to avoid Sin, ſince *I* cannot eſchew Death! O let me rather admit a deadly wound, than commit a deadly Sin.

4. *A deep Conſideration of our own Nothing.*

WHat art thou then, *O my whole man*, conſiſting of body and ſoul? What wert thou, (*O. N.*) from all eternity, before thy conception in the womb, and birth into the world? *Nothing.* Ah poor *nothing!* what is leſs than *nothing?* where dwels this *nothing?* who can deſcribe a *nothing?* which more differs from the leaſt atome in the Sun, than Gods infinit greatneſs from the leaſt of his creatures. *O proud nothing!* What haſt thou, that thou haſt not receiv'd? *Nothing.* Why then art thou puffed up with it, as if thou hadſt not received it? *I* acknowledg my whole being, to be from thy only bounty, (*O my great, good, and glorious Maker!*) and ſince *I* poſſeſs *nothing*, but what *I* have from thee, ſince *I* ſhall alſo neceſſarily fade away into my firſt *nothing*, if thou withdraweſt

draweſt from me thy conſerving hand but a moment; I will no longer glory in that which is none of mine, but I will here lay the *foundation of my ſpiritual edifice*, upon this ſure and ſolid ground *of thy All and my nothing*. I will endeavour to frame a true conceit of my own miſery, frailty, inſufficiency and *nothing*, that ſo I may fully, ſpeedily, and ſolidly come to this deſired *ſelf-knowing* and humility.

I will run over my leſſon, repeat my queſtions, learn my anſwers, and ſtrive to grow skilful in this neceſſary and ſacred ſcience.

What have I received that I have not abuſed? *Nothing*. Body, Soul, Will, Judgment, Memory, Underſtanding, Affection, Senſes, Meat, Drink, Company, Habit, Books, Prayer, Sacraments, all Creatures.

Can I then be proud of Sin, Filthineſs, rottenneſs, labour, grief, infirmity, blindneſs, obſtinacy, corruption, death and damnation, which are worſe than nothing?

Shall I boaſt of thy gifts (*O my God!*) which are not mine; or of my own abuſes and ingratitudes? The one is to rob thee of thy honour, the other is to be honoured for thy diſhonour.

3. *A ſerious Reflection upon Gods gifts and graces; and our ſtrange Ingratitude.*

WHat creature ever ſinned ſo grievouſly as I have done, and yet ſorrowed ſo little, and ſuffered leſs? Who ever forſook ſo great and good a God, for ſo little & vain a toy as I have done? What ſinful ſoul is there now in hell, that would not have been a glorious Saint in Heaven, if it had had the helps, favours, feelings, and viſits, which I have both had and abuſed?

Who ever received ſo many mercies, ſo ſweet comforts, and ſo great graces from thee, *O bountiful Lord God!* and made ſo little and bad uſe of them as I have done?

If I deny all this, my conſcience witneſſeth againſt me: If I confeſs it: Oh! why am I not more humble?

Finally, If ſuch great troubles, temptations, and tribulations had hapned to me, as have done to others; I ſhould by conſenting have ere now burn'd in Hell fire; but thou, *O meek and merciful Creator!* haſt ſpared me, becauſe thou knoweſt my weakneſs, and ſent me ſmal croſſes, becauſe I can't bear greater, *&c.*

Wherefore, *Not unto me, O Lord! but to thee be all honour*, for time and eternity!

O that I could know thee, and know my ſelf! O that *I* could truly ſee my own *nothing*, and Total dependency on thee! my miſery

miſery and malice, and thy perfection and total goodneſs.

Ay me! weak and wretched N! What are my forces that I ſhould relie on them? I have *nothing, O my Lord,* but what is thine; my merits are thy mercies; my goods thy graces: yet I never have been thankful for receiving them, nor faithful in uſing them.

O! when did I truſt in my own ſtrength and was not foiled, and confounded? Grant therefore (*O my Lord, O my only hope and help, O my ſole ſafety and ſecurity!*) that I may Totally *truſt* to thee, and *diſtruſt* my ſelf; truly *acknowledg* thee, and *deny* my ſelf: entirely *love* thee, and *hate* my ſelf.

6. *A further Confeſſion of our own poorneſs, unprofitableneſs, unworthineſs.*

I Confeſs, (*O my Lord!*) that I am the pooreſt, ungratefulleſt, unprofitableſt, and unworthieſt worm of the earth; a thing altogether uſeleſs to the world, & only active to offend thee, and to do wickedly in thy ſight: and is it poſſible, that I can harbour any thought of *ſelf-love*, or ſelf-liking?

O God of infinite glory, greatneſs and Majeſty; before whom *the powers of heaven do tremble*! what are all creatures in thy ſight? and what am I, the meaneſt of them all? O

what

what proportion is there (*Great God!*) between me and thee, between *thy All* and *my Nothing*: and yet have I infring'd thy laws, diſobey'd thy commands, contemn'd thy Counſels, reſiſted thy callings, and contradicted thy Will to prefer my own? O monſtrous impiety and ingratitude! And ſhall not I willingly ſubmit to all pain, puniſhment, contradiction, and contempt, which thou (*O my highly offended Creator!*) ſhalt ſuffer thy creatures to inflict upon me? Behold, (*O my Lord!*) I debaſe, humble, and annihilate my ſelf under all things that have a being: I will henceforth utterly hate, diſtruſt, and deteſt my ſelf, and wholly love thee, and rely upon thy mercy.

O holy *ſelf-knowledg*, O ſacred *humility*! thou art the key of all perfection, the door of all ſolid virtue, piety and devotion.

7. *Reſolutions to practiſe Humility, Self-denial, and Abnegation.*

I Now clearly ſee, by the light of thy divine goodneſs (O *gracious Lord God!*) what hath hitherto been the cauſe of my *non-proficiency* in the way of the Spirit; and why the path of virtue ſeemed ſo unpleaſant, thorny, tedious and troubleſome to my deceived ſoul: It was becauſe I had not learn'd

learn'd to leave, loath, deny, and distrust my self; and rely wholly on thee, O my *only comfort and support!*

I will therefore henceforth faithfully practise what I perceive so necessary: I will profoundly humble my Soul; both *inwardly* in thy presence (*O my Lord,*) and *outwardly* to the whole world.

I will joyfully and voluntarily embrace all injury, indignity, contempt, correction and confusion which can befal me; with as much pleasure, as I have formerly any worldly cherishings and kindnesses.

I will utterly destroy, ruine, and root out all *Self-love*, self-liking, self-seeking, self-praise, and self-complacency.

I will cast my self under the feet of the vilest creatures, take pleasure in the meanest employments, and obey *them* most willingly, *whom* my nature most distasts and dislikes.

I will walk before thee, (*O my Creator!*) as thy needy, naked, desolate and destitute Vassal; acknowledging my self void of all Virtue, and attributing to my self nothing but sin, ingratitude, defects, failings, imperfections.

I will fully perswade my self that no one can contemn, confound, persecute and punish me as I deserve.

I will not regard whether I am honoured

or

or hated, but imagine my self as a thing dead and forgotten: or as that which never had a being, and is now truly nothing.

I will be contented to be accounted an Hypocrite in my sincerest actions; and to be thought full of inward impatience, secret grudgings, and desires of revenge against them who shall any way mortifie or misuse me, though my Heart be never so free from it.

Finally, I will have these and the like thoughts and words alwayes in my heart and mouth: *I am nothing, I have nothing, I do no good, I am an unprofitable servant, I utterly hate and distrust my self, and totally rely upon thee, O my Lord, my Love, and my All.*

The Fourth Exercise.

To obtain Remission of our Sins.

1. *We excite our dull and drowsie Souls to arise speedily, and lament seriously our former sinfulness.*

WHO *will give water to my Head, and fountains of tears to my Eyes? And I will weep day and night* for my Sins, which *cover me all over like an incurable ulcer*, from the sole of the Foot to the crown of the Head.

Where art thou, O my wretched and wicked Soul? In what labyrinths dost thou walk? In what sinks of Sin, and puddles of uncleanness dost thou wallow?

Awake, arise, lament, repent: how long wilt thou sleep? Why wilt thou die? when wilt thou shake off thy fetters? Ah, return silly *sheep* to thy *good Pastor*, return *poor Prodigal* to thy *pious Father*, whose goodness so lovingly invites thee, whose mercy hath so long expected thee.

O great and glorious God, the mighty Monarch of heaven and earth, King of Kings, and Lord of Lords! behold a poor and penitent Publican, (who is asham'd to lift up his eyes to Heaven, and unworthy to take your Sacred Name into his sinful mouth) humbly knocking at your gate of mercy, clipping your holy feet, and craving your accustomed pitty and compassion.

O merciful Lord! Hide not your self from me, shut not the door against me. Oh! one crum of comfort, one dram of devotion to my sad and sick Soul, to my dry and desolate Spirit.

2. *Our God is all to us, and in us, and the Author of all our goodness.*

I Am conscious of my ingratitude against thee (*O supreme Majesty! and my sin is always*

rays before me, and confounding me: But whether ſhould I retire my ſelf from thee? To whom ſhould I have recourſe but unto thee?

Art not thou my *Father*, my *Father of mercies*, which have neither limits nor meaſure? Art not thou my *Maker*, *my Preſerver*, *my Governor*, *my Deliverer*, *my King*, *my Paſtor*, *my Phyſician*, *my Prieſt*, & *my Sacrifice*? If thou art not all this and more to me; and if I am nothing to thee, refuſe me, reject me, and relinquiſh me a prey to be ſwallowed up by thine enemies.

But it is time, (*O Lord*!) that Heaven and Earth take notice of what thou art to me, and what I am to thee. It is time thou ſhouldeſt enter into thy right; And I muſt now either give my ſelf to thee, or thou muſt take me unto thy ſelf.

Not that I aſpire to thoſe excellent prerogatives of thy deareſt ſervants: No (*my Lord*!) it ſufficeth me to be in the out-rank of thy meaneſt ſlaves; to be ſtamp'd with thy mark, and link'd faſt in thy chains, that I may never more have the power to fly from thee. O grant me this favour (*moſt merciful Father*!) Which thy dear Son hath purchaſed for me, by the price of his death and Paſſion.

3. *We sin of our selves, but cannot arise from it without the Divine assistance.*

I Am fall'n without thee, by my own frailty; but can never hope to rise, but by thy mercy, (*O my Lord and only support!*) I am sick without thee, but cannot be cured without thee (*O my Heavenly Physician!*) I am dead without thee, but can never be reviv'd but by thee (*O Life of my Soul!*) So true is that to make me come to thee, thou (*O most gracious Lord God!*) must first come to me.

O the admirable goodness of my loving Lord! Even this little I am doing, is rather thine own work than mine: 'Tis thou (*O my Lord!*) who putteſt Repentance into my soul; Desires into my heart; Sighs into my breast; Confession into my mouth; Prayer into my lips; Remorse into my memory; Resolution of amendment into my will. 'Tis thou (*O gracious God!*) who chiefly acteſt all this good in me, by me, and for me.

O my All! Do then all in me what thou desireſt. And particularly overwhelm (*I beseech thee*) my whole interiour with perfect Contrition; not coming from a slavish and servil fear, but from a faithful and filial love: Grant me a true and intire grief for having

aving offended thee; not becauſe of thy romiſes or Threats; but becauſe thou art thy ſelf, good, amiable, adorable, and worthy all love and honour.

4. *How great an Evil it is, to deſtroy Gods Grace in our Souls by ſin.*

OR if mercenary intereſt do yet more move thee, as ſurely it ſeems to bear he greateſt ſway with thee, *my ſenſual and ſinful Soul*! For how hainouſly doſt thou take a ſmall injury, how deeply doſt thou reſent a little diſgrace, the loſs of a dear friend, of health, of honour, or the like temporal and periſhable commodities? O whence is it then, that thou ſo little apprehendeſt thy loſs of Grace, and thy eminent & imminent danger of eternal Damnation?

Is it a ſmall matter to be Gods Enemy? To loſe the good will of Heaven? To deſtroy Gods Image? To cut up life, root and branch? To ſide with the accurſed Devils, (thy Creators ſworn Enemies?) To hatch Treaſon, and enter Conſpiracie with the damned? Yea, and to kill (as much as in thee lies) him, who by his own death gave thee life? O brutal and unnatural ingratitude!

Surely the *annihilating of Heaven*, Earth, Angels, Men, and all Nature, cannot be

compar'd with this malicious, evil, and wilfull destruction of thy grace (*O Lord!*) in my Soul; Since the least degree of a higher order, surpasses the highest degree of the lower order. *O eternal God!* What a Monster have I been in Grace, what a prodigie in Nature; who have so little car'd to commit such enormous Crimes?

But (*O my Lord!*) I will even now change my life; I here detest all Sin, I make a firm purpose of amendment, I have a full confidence in thee my Creator, a good will to do satisfaction, and a total resignation to thy Divine pleasure.

5. *The root and source of all our Sins, is our perverted Will.*

I Am the woful Criminal, (*O just Judg of my Soul!*) and I will be also the accuser and witness, the Advocate and Executioner in this Tribunal.

I summon you therefore; O detestable Pride! O abominable Envy! O execrable Avarice! O beastly Lubricity! and all you as cursed crew of Sins! how long will you reign on earth! how long will ye dispeople Gods inheritance! who brought you in, amongst Gods Children?

'Tis the perverted Will of man (*O dread Soveraign!*)

Soveraign!) which hath done all theſe miſchiefs. Rectifie (O *my Lord*, I beſeech thee) this my crooked Will, and murther theſe horrible monſters in me; and grant that I may henceforth rather expoſe my body to a thouſand Deaths, than my Soul to deadly Sin.

Thy Saints will rejoyce (O *God*!) at my amendment; and thy Angels will make a Feaſt; but thy own reſentment of joy will be infinite, becauſe thy love is infinite, which goes hand in hand with thy Eſſence, and comprehends all Love in ſupream eminency.

I will therefore expect from thee (O *heavenly Father*!) the exact remembrance; from thee (*my Redeemer*!) the perfect knowledg; from thee, (O *holy Spirit*!) a true repentance; and from thee (O *Sacred Trinity*!) an intire Abſolution and plenary Indulgence from all my Iniquities.

6. *Our greateſt Sorrow is not equivalent to the greatneſs of our Sins.*

THe grief I feel for my paſt Offences; the hatred I have againſt each Sin at this preſent; and the reſolution I make to avoid all iniquity for the future, are not equivalent in me to their enormity and hainouſneſs,

nousness, I therefore humbly crave (*O holy Lord God!*) that thou wilt accept thy own hatred against Sin, for that which I should and would have; and instead of the Sorrow I want, I offer that of thy Son, my sweet Redeemer, with the Sacrifice of his immaculate Life, and innocent death.

And since I cannot be impeccable by Nature (*O my Lord!*) nor dare presume to ask to be so by Grace; give me leave to prostrate my self before thy infinite bounty and clemency, and to beg (by the merits of *Jesus Christ*, thy dear Son, and by the desires of thy essential love, the blessed holy Ghost) that though I may not be impeccable, yet I may never sin more; and if I must sometimes Sin through my frailty, yet *I* may never Sin mortally.

This I desire (*O Lord!*) this thou demandest, this thou commandest; O give me what thou commandest; and command me what thou pleasest.

7. *An Act of perfect Contrition, which is elsewhere repeated, as being of great efficacy.*

O My good Lord Jesu! who art the Lord of my Life, and should'st be the love of my Soul, did I not like an ungracious and

and ungrateful wretch give my heart, & ſell my affection to fond, frail, filthy, and fading Creatures and comforts; which art ſo far from affording me, either quiet of Mind, peace of Conſcience, purity of Soul, or perfection of Spirit; (which my obligation, and vocation require of me,) that they leave me nothing but trouble, confuſion, and remorſe, with a world of diſmal and deſperate thoughts, violent paſſions, and vicious inclinations. Amidſt all which diſorders, I find no other refuge, nor remedy, than to return to thee, *my true Center*! to convert my ſelf to thee, *my Soverain Creator*! To caſt my ſelf at thy ſacred feet, *my ſweet Lord Jeſus*! and there with an able and contrite ſpirit, to ſue for *Mercy*, Remiſſion, Reconciliation.

O *Heavenly Father*! I confeſs and acknowledg my ingratitude, treachery, rebellion: And I am ſorry from the bottom of my heart and ſoul, that ever I offended thee, who deſerveſt from me all poſſible love, honour, and obedience; beſeeching thee, as a guilty Criminal, to take compaſſion upon thy poor and peniteat Creature; and to forgive me the great and grievous tranſgreſſions and offences which I have committed againſt thy Divine bounty; as I do (for the love of thee, *my Lord and Maker*!) moſt freely forgive all thoſe that have any way offen-

offended, distasted, contristated, or scandalized me; sincerely knowing that I deserve no comfort from any creature, but all contempt and confusion, and not only to be troubled, and trampled on by all on earth temporally, but even to be tormented by the Devils in Hell eternally.

Ah, *Crucified Jesu*! take pity on my Soul, for which thou pouredst forth thy Sacred Blood, and gavest up thy dearest life on the Cross. Alas! How ungrateful a Child have I been to offend so frequently, so hainously, so disloyally, so loving and liberal a Father; so meek and merciful a Redeemer, and so sweet and soveraign a Majesty, who hath always shew'd himself to me so benign and bountiful sparing me in my Sins, and expecting me to Repentance; wooing me to his love, and calling me to his service by a thousand means; all which I have either rejected, or neglected; and still nevertheless continuing unto me my life, time, and means to do Penance.

Oh, *my poor Soul*! How hast thou been blinded and bewitched, to leave the bread of Angels, and to feed on the husks of Swine; to abandon God, and all solid goodness, (upon whom depends all thy hope and happiness, all thy quiet, content, and comfort in time and eternity) for trifling vanities, empty shadows meer nothing. O

O ſtrange folly and phrenſy! would I had never Sinned! and Oh, that I might never Sin more!

O my God! What have I done, and not done? would I had ſuffered on the Croſs, (with thee my ſweet Saviour, and for thy love) pains of body, pangs of ſoul, and even death it ſelf, when I thus grievouſly Sinned! And what can I ſay, or do more? I abhor and deteſt whatſoever I have done, ſaid, thought, or deſired contrary to thy divine will and liking. I renounce all company and occaſions, which may induce me to offend thee. *I* caſt my ſelf at thy ſacred feet, to be thy faithful Bond-ſlave for ever. *I* firmly reſolve to take up my Croſs, and carry it after thee, (*Dear Jeſu!*) till death; and to do penance and ſatisfaction for my paſt pride, pleaſure, and impiety: deſiring no more in this world, but to linger out my pilgrimage at the foot of the Croſs, like the *Penitent Magdalen*, in perpetual ſolitude, ſilence and ſubmiſſion.

Good Jeſu! for thy infinite mercies ſake, ſuffer not thy poor creature to be ſeparated from thee eternally. *O amiable Eternity! O Eternal amity of God!* Shall I leave and loſe thee for filthy pleaſures, frail creatures, fond friendſhips, fading honours.

No, my dear Lord! Be pleaſed rather to take

take my soul out of my body, than thy love out of my soul: Let me rather die miserably, than Sin mortally: Let me pass on the rest of my Pilgrimage in thy grace and fear, that *I* may finish it in thy friendship and favour.

Grant me this, *I* beseech thee, *O meek and merciful Saviour*! by the merits of thy bitter death and passion; by the intercession of thy most blessed Mother, by the suffrages of all thy Holy Saints in Heaven, and happy Souls upon earth: Upon all which relying, as upon the Anchors of my hope; *I* absolutely commit and resign my self to thy sacred disposition and providence for time and Eternity; fully trusting that thou wilt mercifully pardon all my Sins, carefully assist me in all my Wants and Weaknesses; and in the end happily bring me to thy Eternal Bliss and Beatitude, by such means as thy Divine Wisdom knows most expedient for me.

The Fifth Exercise.

Of subduing Sensuality to Reason.

1. *We deplore our proneness to Evil.*

MY *Spirit is willing (O most glorious and gracious Lord God!)* to serve thee, love

love thee, honour thee, and follow thee, *but my fleſh is weak*, frail, and refractory: *I do not what I deſire* (*O my God!*) nor what thou demandeſt; *But I act that which I hate*, and what thou forbiddeſt.

I feel (*O my Lord!*) *a law of ſenſuality, contradicting the law of my mind, captivating my reaſon*, clouding my judgment, and continually ſtriving to caſt me down head-long into ſin and perdition.

Unhappy man that I am! Who will free me from this body of death? Ah! my brutiſh body! ah! my burdenſome fleſh! Thou art my dangerous and deadly enemy. 'Tis thy weight that depreſſeth my Soul: thy earth that clogs and corrupts my air; thy contagion and perverſity, which infects and debaſeth my better part and heavenly portion; thy ſenſuality, which draws on, endangers, and almoſt deſtroys my reaſon.

2. *A deteſtation of our Senſuality.*

AH *Senſuality!* the ſource of all my miſery! how juſtly do I now hate thee? and how willingly would I leave thee?

At my firſt acquaintance with thee, thou defiledſt me with *Original Sin:* In my Infancy thou mad'ſt a *beaſt* of me: And now

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in my riper years, thou still pursuest me, proclaimest open war with me, blindest my Understanding with darkness, ignorance and errours, mak'st my Will refractory to good, and ready to all evil, distracted my Memory with vain and vile fancies, and perpetually tossest me to and fro between love and hatred, joy and grief, hope and fear, and the rest of thy numerous and enormous irascible and concupiscible powers and passions.

Ay me! how sad is my estate? how deplorable my condition? Oh! how long (*Lord!*) must I dwell with these devils? how long must I endure the violence of these Passions?

O my Lord my strength, and my salvation! break these fetters for me! Command a calm (*O thou powerful Ruler of Sea and Winds!*) and appease the surges of these my unmortified appetites: Oh! restore me to my self again, reduce Reason to her lost dominion in my Soul, and bring back me thy poor Creature, to thee her powerful Creator. O let not this passenger perish amidst those boysterous billows, nor suffer utter shipwrack in these fearful tempests.

I suffer violence (*O my Lord!*) answer for me: *the companion which thou hast given me, hath deceived me.* Since hath corrupted and conquer'd my Judgment. Oh! how am I dragg'd

dragg'd up and down by my all-maſtering appetites! commanded by my ſervants, and fetter'd by my ſlaves: O Tyranny! O indignity!

Ah my ſoul! O noble ſpirit, fair as the Angels, formed to thy Creators lovely reſemblance, ſtampt with his divine Character, and Heir apparent to his glorious Kingdom! To be thus ſubject to the baſe and brutal deſires of fleſh and blood? O intolerable bondage! O unworthy ſervitude!

3. *An humble acknowledgment and confeſſion of our frailty and miſery.*

O *Father of Mercies, and only Phyſitian of my ſoul!* Thou art Almighty, and All mercy; and I am all weakneſs, and all miſery: There is no part left in my whole body and ſoul free from the infectious leproſie of Sin and Senſuality.

All is out of order, (*O my Lord!*) I acknowledg it to my own ſhame and confuſion; each ſenſe is gone aſtray, each member of my body is corrupted, and each power of my Soul is perverted.

My Underſtanding is obſcured with *ſelf-love*, my Memory diſtracted with *ſenſual objects*, my Will poſſeſs'd with *peeviſh inclinations*: My affections are vain, my paſſions violent,

violent, my dispositions vitious: My body is burdensom, my imagination troblesom, my life irksom.

These are my Wounds. (*O my heavenly Surgeon!*) O put to thy helping hand, I beseech thee; see, sear, and search them before the Gangrene enters, and the Grief grows incurable! *My soul is sick even to death; if thou wilt* (O my Lord!) *thou canst both cleanse* and cure me.

To this end thou descendest from *Jerusalem* to *Jericho*, (*O pious Samaritan!*) from heaven to earth, (*O compassionate Saviour!*) where thou findest me in this pitiful plight, sore, beaten, wounded, half dead, and utterly despoil'd of all natural and spiritual riches, by Thieves and Robbers, which are the Senses of my Body, and the Faculties of my Soul: O pass not by me (*sweet Jesu!*) but mercifully bind up my bleeding Wounds, with the swathing bands of thy Death and Passion; pour upon them the wine of thy precious Blood, and supple them with the oyl of thy heavenly Grace.

4. *A firm Resolution of a total Reformation of our lives and manners.*

I Intend, *O my Lord!* (strengthen me in this hour;) I intend (*O sweet Saviour!*)

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a total reformation of my life and manners; an entire mortification of my corporal ſenſes and ſpiritual faculties; an abſolute change in my whole man.

O grant me (*I beſeech thee my loving Lord!*) the powerful aſſiſtance of thy ſpecial Grace, for the performance of this great and good purpoſe.

Teach me now, (*O bleſſed Maſter!*) to live inwardly, piouſly, ſpiritually; as I lov'd formerly to live outwardly, vainly, ſenſually.

O let me henceforth yield to thy divine motion, obey thy call, imitate thy example, and follow thy will.

O let me never more act or omit any thing, (be it never ſo little) for my own liking, but purely and perfectly for thy love.

5. *A deſire of perfect Conformity, both in all our Actions, and in all our Senſes; to our dear Saviour.*

GRant (*O Good Jeſu!*) that at each word of my mouth, at each glance of my eye, at each morſel I eat, at each member I move, at each inward and outward action I undertake; I may firſt ask thy leave and permiſſion, & ſo do it, or leave accordingly, as thy holy inſpiration allows me.

O

O that I could perform each natural and neceſſary work with an actual reflection upon thy praiſe and pleaſure, and with a pure intention to be united to thee, *My Lord and my Love.*

Thy outward Senſes, (*O my ſweet Saviour!*) were exactly ſubject to thy Reaſon, and perfectly obedient to thy ſacred Soul: O let mine be ſwallowed up, I beſeech thee (*gracious Jeſu!*) and ſanctifi'd by the merits of thine: Let me live, love, move, and make uſe of my ſenſes, purely and only in thee, for thee, and by thee.

Thy ſacred Hands, (*O holy Jeſu!*) were harſhly nail'd to the tree of the Croſs; preſerve mine, I beſeech thee, from all ſinful touching.

Thy bleſſed Feet were likewiſe pierced and faſtned to the ſame rood, O fix my ſteps that I run not to evil actions, direct them in thy paths, and make me ſpeedy in all works concerning thy honour, and the aſſiſtance of my neighbour.

Thy holy Mouth was free from guile, full of Wiſdom: put thy Words, (*ſweet Jeſu!*) into mine, let it always ſpeak of thy love, and only ſing thy praiſes.

Thy divine Ears were fill'd with blaſphemies and deriſions: Let not mine be open to hear vanities and detractions.

Thy

Thy ſweet Eyes poured out floods of tears for me: O give unto mine tears of compaſſion for thy Sufferings, and of compunction for my own Sins.

Thy Taſte was tormented with the noyſome potion of Gall and Vinegar: O take from me, *I beſeech thee*, all deſire of delicacies: let me not eat or drink but for meer ſuſtenance and neceſſity.

Thy whole Humanity (*O gracious Jeſu!*) was martyr'd and murther'd: *O* grant that I may be truly and totally mortifi'd; Let me not ſee, feel, hear, taſte, ſmell, eat, drink, do any thing, or make uſe of any thing, as following my own guſt, ſenſuality, end ſelf-ſeeking; but in pure conformity to thy divine Will and Pleaſure.

6. *Petitions for the Conformity of our whole inward man, to our Lord and Saviour.*

O *Merciful Redeemer!* how great and grievous were the inward ſufferings of thy holy Soul? *O* for thoſe thy ſorrows, and thy tender mercies ſake, cleanſe, cure, inlighten, inform, reform, and transform all my inward man.

O permit not my *Underſtanding*, (where the knowledg of your greatneſs and goodneſs

ness should be only seated,) to be over-spread with ignorance and errour.

Let not my *Memory*, which should be totally taken up with thee, be stuffed with vain fancies, or impertinent curiosities.

Let not my *Will*, which thou gavest me to desire and love thee (*O my only Lord and Love*!) above all thy creatures, be inslav'd to any inferiour affection.

Repair (*O gracious Redeemer*!) this likely image of the lovely Trinity, which is almost defac'd by my brutish Sensuality. Grant (*O dear Saviour*!) that my *Understanding*, *Will and Memory*, may be incessantly busied in knowing, loving and remembring thee; & that they may forget and forgo all other Objects, but only in thee, and for thee.

7. *An absolute Disengagement of our selves from created objects; and Adhesion to the Divinity.*

O That my heart were perfectly dis-ingaged from the love of all Creatures! Drain it, (*Sweet Jesu*!) and deliver it from all forreign and domestick *Affection*; and fill it up again with thine only, that it may never love, desire, nor will any thing but thee alone, *O my Lord, my Love, and my All*!

O that my *Will* were conformable to thine,

thine, without any reſervation or retraction! Take it unto thee (*Dear Lord!*) freely and fully, for time and eternity: I will have no will but thine; diſpoſe of me as thou pleaſeſt, both here and hereafter.

O that my *Memory* were diſincombred from all imaginations, and purg'd from all impreſſions, but of thee only! Empty it (*O thou only amiable object of my ſoul!*) and then repleniſh it with ſuch holy and heavenly notions, as may beſt pleaſe thy divine Majeſty.

O that my *Underſtanding* were imbued with ſome meaſure of the knowledge of thy Divinity! O *my Lord, infinit in goodneſs, dreadful in Majeſty, and unſpeakable in all perfection*; O my great, gracious, and glorious God, quicken it, ſharpen it, elevate it, and illuminate it; that knowing thee, I may not chooſe but love thee; and that knowing and loving thee, I may be eternally happy.

Behold (*Lord!*) I make an abſolute divorce with all *ſelf-love*, *ſenſuality*, and *affection* to creatures; and give thee my ſelf by an irrevocable donation.

Behold, (*Lord!*) the keys, the lodging, the treaſure, and the Maſter, proſtrate at thy ſacred feet; Enter freely, poſſeſs all fully, diſpoſe univerſally, and command abſolutly. Put me where thou wilt, give me what thou wilt, treat me as thou wilt; thine I am, (*O*

my

my Lord, my Love, and my All!) for time and Eternity.

The Sixth Exercise.

Of Mortification, and perfect Abnegation.

1. *If we will be Christ's true Disciples, we must renounce all, deny our selves; take up our crosses. and follow him.*

O *Eternal, and ever blessed Lord God!* thou hast framed me of soul and body, and fitted me with faculties proportionable to attain the end of my creation, which is to love thee intirely, and to live with thee eternally. But alas! how far am I from observing this thy blessed and beautiful order? Thou (*O Lord!*) gavest me a *Soul* to bear all the sway in my body; *Reason* to have the chief regency in my Soul; thy Law to be the guide of my *Reason*; and thy self to be the sole mover and governour of my *whole man*.

But oh! how have I wilfully cross'd thy sacred design? contradicted thy intention, and swerv'd from this perfection? My body

is

is all brutish, my soul all animal, and my reason all sensual. I am all blindness, self-love, and immortification.

Yet I know well, and thou, (*O eternal verity!*) hast expressly told me, that unless I renounce all, deny my self, *take up my Cross, and follow thee*, I can never become thy true Disciple.

Ah, harsh words to my carnal ears! *If thou wilt be my Disciple, deny thy self; If thou wilt be perfect, sell all, give away all, reform all, renounce all, relinquish all: If thou wilt possess life eternal, contemn this life temporal: If thou wilt be exalted in Heaven, humble thy self in the world: If thou wilt wear a Crown with me, bear thy Cross with me.* But (*O my soul!*) how wilt thou brook that more dismal sentence, *Depart from me, thou accursed, into eternal fire?*

Wherefore, (*O my Lord, my Love, and my All!*) Since thou hast taught me these things by thy Sacred Word, and shewed them by thy holy Example: and thou art *The Way, the Truth and the life*; Grant, (*O infallible Truth!*) that I may couragiously walk in this perfect *Way*, that so I may happily come to thee, the only true and eternal *life* and *love* of my Soul.

2. *We*

2. *We must leave all things, to find one thing, which is all in all.*

WHat dreadest thou (O *my fearful and faithless Heart*!) Behold, Christ thy King and Captain is marched on before thee; take up thy Cross, and travel after him: he leads thee to a Kingdom: Heaven is worth thy pains, O take courage to mortifie thy self, deny thy self, and dye to thy self, that thou may'st live to *Jesus*, and with *Jesus* eternally.

Learn (*O my soul*!) this short and securing lesson: *Leave all things, and thou shalt find one thing which is all in all.* Take courage, and fight valiantly against thy own bad nature: pray, suffer, stoop, bear repugnances, swallow down contradictions, digest injuries: *The Kingdom of Heaven suffers violence:* The end thou aimest at, is *Perfection*; the reward of thy Conquest, is *Eternal Love*, eternal *Life*, eternal *Happiness*.

Behold, (*O my Lord, my strength, and my Salvation*!) I am fully resolved to lay the ax to the root of this wicked tree. Help me, I beseech thee, with thy Grace from above, that I may hew my self out of my self; that I may kill, crucifie, and mortifie my inveigling sensuality, cut off my evil inclinations, rectifie my

my diſorder'd Paſſions, and root out each Thought or Deſire, which tends not directly to thy Honor, Will, and Love, (*O my Lord and my God!*)

3. *We can never love God, unleſs we hate our Selves.*

I Know (*Lord!*) that it is bootleſs to ſtudy *Perfection*, without the practice of *Mortification*: I confeſs, I can never *love* thee truly, but in as much as I hate my ſelf really; ſuch is the *Antipathy* between Self-love, and thy holy Affection. Ah! How can a Spirit diſtracted with contrary Inclinations, be freely and fully vacant to thy Divine Contemplation? Put therefore, I beſeech thee, a Sluce to my unmortified Paſſions; put a bound to my diſtraught Heart; and powerfully keep back thoſe innumerous Concupiſcences, and corrupt Imaginations violently ſucceeding each other; that my united Affections may intend thee only, the only Object of all Happineſs.

Gather (*O my Lord!*) the diſperſed Forces of my Soul from all multiplicity of worldly Affections, to the Union of thy only Love.

Keep, I beſeech thee, my Underſtanding, Will, Memory, Imagination, and all my

inward and outward Senses, from roaming abroad; that carefully attending, and entertaining thy divine presence in my Soul, I may attain true introversion, simplification, and union of my Spirit with thine.

Reform, (*O my Lord!*) all the natural corruptions of my outward man, and redress all the spiritual infirmities of my inward man; destroy and disperse all internal and external enemies and opposers of thy holy love; possess me perfectly; and dispose of me entirely according to thy Divin will and pleasure.

4. *A firm Resolution of mortifying our exteriour Sensuality.*

TO this end, (O bless my weak endeavours, *almighty, and al-merciful Lord God!*) I will subtract all superfluities from my body, and accustom it to all sorts of sufferings; that so I may fit it up for thee, (*O holy Spirit!*) who dwellest not with them that are sensual and subject to Sin.

Alas! I have not yet resisted to the effusion of my blood; and should I spill each drop of blood in my body, in this holy quarrel; how little ought I to regard it, in respect of the great good I expect?

I will therefore crucifie thee, (*O my Jesu!*) with

with all thy concupiſcences. I will mortifie my outward Senſes, the windows by which death ſteals into my Soul, the hinderers of my hearts tranquillity, the deſtroyers of true devotion, the diſperſers of inward recollection, and the utter ruiners of all the good deſires which I conceive and kindle in my prayers; Ah how ſoon is this divine fire cooled and quenched, not only by Sin, but alſo by the diſtracting images of outward Objects?

I will keep a ſpecial and ſtrict watch over my Tongue, on which depends my ſpiritual life or death; and cheriſh thee, (*O beloved Silence!*) which art the key of piety, the keeper of innocency, and the preſerver of purity

I will trample down my inferiour Nature with all its evil affections and motions of love, hatred, joy, ſadneſs, deſire, fear, hope, anger, &c. I will order, diſpoſe, and direct it according to the Laws of reaſon, and thy divine inſpirations (*O my Lord and my God!*) Grant me courage, I beſeech thee, to quell and curb this moſt dangerous & my greateſt enemy, which is the ſource of all my miſeries, the Citadel from whence Sin aſſails me, and Satan fetches his forces to fight againſt me: Grant (*Good Lord!*) that I may never yield to this wicked *Eve*, perſwading *Adam*,

(my Superior Will) to eat the forbidden Fruit; (to conſent to unlawful Pleaſures.)

This is the chief Exerciſe of God's *Children, not to be carried away with Affections of Fleſh and Blood, but to conduct themſelves according to* God's *Spirit: Therefore every one muſt ſtrive to know his own Natural Inclinations, and then imploy all his Forces, and apply all his Prayers, and Spiritual Exerciſes to quell them.*

O that I could tame theſe cruel Beaſts, my Natural Paſſions! How ſoon ſhould I be Maſter of all Moral Virtues?

O that I could ſo *till* this Vineyard, ſo *delve* this Garden, ſo purge it from all ill Weeds of Affection, and prune all ſuperfluous Surgeons and Shoots of Paſſions, that the Seed of thy Grace, (*O Heavenly Husband-man!*) might only there take root, increaſe and fructifie.

5. *The ſame Reſolution of mortifying our Interiour Man.*

I Will alſo mortifie my Superiour, and Rational Part, with all the curious and fruitleſs Speculations of my *Underſtanding*, all Conceits of Self-wiſdom, natural Prudence, proper Judgment, and good liking of my own Proceedings: All vain and foolish Reflexions of my *Memory*; and all petty deſires

fires and Affections of my *Will*, which relate not to thee, the only Object, and *Lord* of my Love.

I am resolved, (*O my Lord!*) to nip off each budding Passion, as soon as it peeps up in my Soul, to trouble it in its true Repose, and to hinder its Liberty and Tendency to thy Love.

I will (by thy Gracious Assistance) proceed faithfully and sincerely in the Hatred, Denial, and Mortification of my *self*, and in the prosecution of thy *Divine Love*. And in order to this only end and aim I make in thy Presence, and from the very bottom of my Heart and Soul, these particular Acts following.

I renounce, (*O my Lord!*) for the pure Love of thee, all Affection to worldly things. Give them unto me, (*O gracious God!*) or take them from me, as best liketh thy Divine Majesty. I resign up all my Interest in any thing, though never so near and dear unto me. Behold, (*O my Lord and Lover!*) I uncloath my Soul from all Affections whatsoever to Creatures, and desire nothing but thy self alone. *O happy Nakedness, O rich Poverty of Spirit, O pure Obedience to the Divine Will in all things!* Be you my Heart's Delight, my whole Pleasure and Patrimony.

6. *An abſolute Renunciation of all Selfiſhneſs.*

I Renounce all *ſelf-ſeeking*. Ah! my corrupt nature, I abhor thee! *Adieu* all *private intereſt*, profit, praiſe, and preferment! I will henceforth perform all my actions and exerciſes (*O my Lord God!*) for thy only pure and perfect love, I will ſeek to pleaſe and praiſe thee with an inward, ardent, and amorous affection, for thy ſelf only, and not for thy gifts or graces.

I renounce all *Senſuality*; whether it be in Meat, Drink, Sleep, Apparel, curioſity of my five Senſes, or any thing elſe whatſoever, (*O my Lord!*) I will make no other uſe of any thy Creatures, than I am abſolutly compell'd to by neceſſity of Nature. I look for no ſolace but from thee alone, (*my only comfort and content!*)

I renounce all *diſordered love* to any worldly perſon. No favour or friendſhip, (*O my only amiable Lord God!*) no greatneſs or goodneſs of any one, ſhall make me ſwerve from my exact duty to thee-wards. No carnal affection to kindred, No tenderneſs of amity, No private or publick reſpect, No connivency, or correſpondency, ſhall make me partial in the reproof of Vice, or praiſe of Virtue. O take up my whole Heart with thy

thy holy Love; that thy image and perpetual memory, may blot out all ſpecies of forreign objects.

I renounce all vain, vicious, idle and unprofitable thoughts, fancies and imaginations. O let my mind not only yield no conſent, but no entrance unto them! O let me never more contriſtate thy holy Spirit with theſe Vanities; nor hinder my ſouls advancement and union with thee by theſe divertiſements, I will henceforth compel my heart to ſome good employment: I will no longer permit it to wander and waſte it ſelf in any idle and ſuperfluous Curioſities. No, (*my Lord and Saviour!*) thy bitter and bleſſed Paſſion, thy bleſſings and benefits, ſhall be the continual occupation of my interiour. O *what have I to do with tranſitory things, who am made for eternity!*

I renounce all care and ſolicitude, which neceſſity, obedience & charity, do not oblige me to. No natural paſſions of joy, ſorrow, hope, fear, love, hatred, anger, or ſhamefac'tneſs, ſhall make any impreſſion in this heart of mine, which is pre-ingag'd in thy affection, ſealed up and ſetled in thy contemplation. No pretext of lawfulneſs, nor ſhew of fittingneſs, nor conceit of compaſſion, nor excuſe of neceſſity, ſhall procure the admittance of ſuch Paſſions into my Soul, as may

any way distract, darken, or dull the Point of my Affection and Devotion towards thee, (*my only Lord and Love!*)

I renounce all Bitterness of Heart against any one. Is he good? be thou eternally praised in him, and by him, (*O bountiful Bestower of all Blessings!*) Is he wicked? Correct him, (*O merciful Creator!*) comfort, encourage, and raise him to Amendment. Hath he offended, affronted, injured, or sleighted me? I deserve (*O great God*) to be trodden on by all Creatures; and therefore I freely forgive him for the past, and give him free Leave to add Stripes to his Injuries for the future. Am I denied the grant of my most lawful, and just Demands? Thou best knowest (*O Eternal Wisdom!*) what is best for my State and Condition: O deny not thy Love to my Soul, and let me be refused in all other my Requests whatsoever.

I renounce all Vain-glory, all Self-liking and Pride, which may arise from Worldly Praises, all Delight springing from any Gift of Nature or Grace which is in me. *Not unto me*, (Lord!) *but unto thy Holy Name, be given all Honor and Glory.* Alas! what am I? what have I? what can I? All is thine, (*O bountiful Lord God!*) Nothing is mine, but Sin; and therefore, I deserve only Shame and Confusion.

More Acts of Renunciation of our own Wills, even in the most Spiritual Matters.

I Renounce all desire of Delight in my Devotions, all sensible Gusts of Grace, and all Sweetnesses and Solaces in the inferior Faculties of my Soul. *Ah, my Heart!* what is this to thee? follow thou thy Saviour. Thou seekest thy Crucified *Jesus:* This is not he, but his Gifts. *O my Lord!* it is thy self I seek and sigh after: If thou sendest me Comforts for the Encouragement of my Weakness, be thou ever praised: For thou dost like a most benign and bountiful *God.* If thou with-drawest them, still blessed be thy Providence, which hath secret and several ways of conducting Souls to thy self: and if thou wilt make trial of my fidelity, by permitting me to be dull, dry, and desolate in my devotions, be thou equally and eternally blessed.

I renounce all scrupulosity of Conscience, which reflects any way upon the least diffidence or distrust in thy mercy. I am a Sinner, (*O Jesu!*) but thou art a *Saviour.* I have great reason to dread thy Justice; but greater, to hope in thy *Goodness.* Heaven and Earth shall sooner fail, than my Confidence in thee, (*my merciful Maker!*) If thou

killest me, I will trust in thee. And if I had formerly hated thee, and betrayed thee, as *Judas* did, I would now with penitent *Magdalen* run to thy blessed feet, weep and bemoan my misery, and hope to obtain thy mercy.

And finally, (*O my Lord!*) I absolutely, entirely, and irrevocably renounce my whole *Will* in all things, and totally resign whatsoever any way concerns me, to thy holy will and pleasure. I offer up unto thee the full sacrifice, both principal and accessory, of all that (by thy gift and grace) I am, have, and can; my self, goods, graces, body, soul, senses, heart, will, all. I leave no right or title to any *selfness* in any thing whatsoever: I am no more *my self*, but *thy slave*. O Lord, *Not my will but thine be done*, for time and eternity. O let me will what thou wilt, or not will at all. Let all my desires be involuntary, if they swerve never so little from thy divine pleasure. *Die self-will: Live Jesus, my Lord, my Love, my All.*

The Seventh Exercise.

Of Conformity to Christ Crucified.

1. *Ardent Wishes and Desires of perfect Conformity to Christ our Saviour.*

CRucified JESU! Thou only Lord of my life, life of my love, and love of my soul! O that I could reform my life, deiform my love, and conform my soul to thee, the absolute pattern of all perfection.

O that I could imprint thy lively and lovely image in my Heart! fasten all my affections and imperfections to thy sacred Cross, drown all my desires and defects in thy dear Wounds, put off my self totally, and put thee on entirely, *O sacred humanity, O my suffering Saviour!*

O that I could perfectly imitate thee, the pure exemplar of all Virtues! that I could give up my whole self to thee by an act of irrevocable donation, as thou demandest and commandest!

But alas! I am yet (*O my Jesu!*) all self-love, sin and sensuality. I acknowledge, (*O my Lord!*) what I have, and what I want;

I know what I desire, and what I deserve. I confess I am wounded, I am wicked, I am wretched, and I tremblingly come to thee, my heavenly Physician, to be cured, converted, comforted.

O sweet Saviour! for thy mercies sake, and for thy passions sake, forget and forgive what *I* have been, pity what *I* am, satisfie for what *I* deserve, and supply what *I* desire.

2. *We cast our selves at our Saviours Feet, where we beg Humility.*

BEhold (*most merciful Jesu!*) I first cast my self at thy sacred *Feet*, pierced and fastned to the cruel Cross for my trangressions: *Pierce my flesh*, (O my Lord) *with thy fear*, and fasten my soul to thy love. O let not pride & presumption nestle any longer in that heart, which thou (*O meek Saviour!*) lovest so tenderly, and hast redeemed at so dear a rate. O my vain-glory and arrogancy, what have *I* to do with you? how much do *I* now detest you? Wash off these stains, (*O Jesu!*) from my poor soul, in these sweet streams flowing from thy wounded *Feet*. O drown these my imperfections in these sacred Seas of piety.

Give me (*O gracious Lord!*) such true humility of Spirit, that *I* may perfectly perceive

ceive the Abyss of my own nothing and naughtiness, and rightly conceive the immensity of thy greatness and goodness, whereby I may depress my self unfeignedly, and exalt thee only in my soul. Let me be content to be contemned by all Creatures, desire to be despised, be willing to be trodden on as dirt and dust, and the very out-cast of the whole world: O let me really hate all honour, and humbly pronounce with mouth and mind; *I am nothing, have nothing, deserve nothing, desire nothing, but only to please thee perfectly,* (my Jesu!) *raise thee perpetually, love thee purely, and live with thee eternally,*

3. *Before the same Wounds of our Saviour's Feet, we beg the Virtues of Obedience, Patience, Silence.*

GRant me also, *Good Jesu!* by the Merits of these your Wounds, the Virtue of perfect Obedience. O let me never tire in trampling down Self-will, in forsaking my own Sense, in subduing Self-judgment, in submitting my Spirit inwardly to thy Inspirations, and outwardly not only to my Superior's Injunctions, but even to the Commands of all thy Creatures. O let me have no Propriety, Affection, or Affectation in my

own

own proceedings; but wholly mind thy holy pleasure in all things.

Let me lay down all my desires at thy Sacred *Feet*, (*O my Jesu*) saying, *Lord, what wilt thou have me to do?* So transforming my *Will* into thine, by an absolute forsaking, denying, and annihilating my whole self.

Let me receive, (*O my Saviour!*) as from thy secret Providence and Permission, not only patiently, but thankfully, all Pain, all Poverty, all Shame, all Sickness, and all Sufferings whatsoever; acknowledging that I truly deserve worse, and desiring willingly to endure more, that so I may have a more perfect Resemblance with thee, (*my Crucified Lord!*)

Let me learn, (*O my Lord!*) by thy blessed Example, the holy Lesson of discreet Silence, not only from ill and idle Talk, but even from all needless, and unprofitable Discourses: Let me rather edify by the Purity of my Life and Conversation, than by multiplicity of Words and Conceptions.

O give me, (*sweet Jesu*) a free and frequent Access to thy Sacred *Feet*, during the whole course of my Life; and a sure Comfort in them at the hour of my Death.

4. *Petitions for several Vertues, before the Right Hand of our Crucified Redeemer.*

From

FRom thy bleſſed *Feet* (*O my dear Lord!*) I raiſe my humble devotion to thy all-holy *Hands:* and beg leave to caſt into the ſweet Fountain iſſuing from thy powerful right Palm, my manifold Sins of Malice and Injuſtice; with all my faults of Hypocriſie and Ingratitude, Falſhood and Infidelity, Rancor and Revenge.

Renew, (*O Lord God!*) a right ſpirit within my bowels: Let exact Juſtice be the ſquare of all my actions; Truth the touch-ſtone of my words; and Sincerity the ſubject of my thoughts.

Let me be punctual in performing my duty to thee, zealous in puniſhing my ſelf, and charitable in compaſſionating my neighbour. Let me ever yeild, firſt unto thy *Sacred Majeſty*, all honour and glory, reverence and reſpect; laud and love, gratitude and obedience, with my whole heart, ſoul, and ſtrength; next to my *Superiours*, *equals*, and *inferiours*; and laſtly, to my own *body*, *ſoul*, and *ſenſes*, that which is my duty, and each one of their reſpective dues. O let me fully perform what I am bound to, carefully eſchew what is forbidden me, and uprightly walk according to my calling.

O let me never preſume to ſlight, ſcorn, ſuſpect, judg, or condemn any perſon; but

sincerely serve, succour, and seek the temporal and spiritual good of all men whatsoever, even of my profes'd and most pevish Enemies.

Lord Jesu! give me grace to imitate thy Virtues, to be grateful for thy Gifts, and to make use of thy Goodness, in order to my souls advancement in the way of thy dear love and desired union with thy Divine Majesty.

5. *Other Petitions, before the Left-hand.*

AND in the Sacred wound of thy Left-hand, I humbly intomb all my offences of Negligence, Tepidity, Sluggishness, Cowardice, and Pusillanimity; all my Covetous desires, all Impurity, and all Intemperance. Purge me, *(O my powerful Lord!)* purifie me, *(O my merciful Saviour!)* Give strength, comfort and courage to my feeble and frail nature, that I may pass undauntedly through all difficulties and dangers, to come to thee, and to repose in thee, the only center of my desires.

Grant me *(O my Lord!)* Chastity of body, and Cleanness of heart; Temperance in my appetites, and Sobriety in my senses; Gravity in my deportment, and Moderation in all my proceedings; that nothing may dis-

like

ke thee in my soul, nor dissolve the sacred not wherewith thou hast fastned me unto hee.

Give me also (*O Jesu, my Lord!*) perect Poverty of spirit. O permit not my oul, designed to enjoy thee, (her only solid nd satiating object) to be intangled with the east affection to the poor and perishable rifles of this world. Behold, I cast my self, ncloathed from all creatures, into thy naked embraces, (*O crucified Saviour!*) I desire to clip nothing in my folded arms, but breast burning with desires to please thee, (*my Redeemer!*) and a heart melting away in thy love. I make choice of thy bare Cross, (*O Christ!*) for my best inheritance; I stretch out my opened folds, to meet thy holy and heavenly huggings. O let me never more be unclasp'd from thy blessed bosom: Be thou (*O my great-little naked-Jesu!*) my rest, during the short time of my life; and my refuge at the dreadful hour of my death.

6. *More humble Petitions before the Sacred Head and Face of our Crucified Saviour.*

And now, (*O merciful Saviour!*) I humbly convert my eyes and contemplation, to thy sacred *Head* crowned with thorns,

thorns, and thy divin *Face*, all besmeared with gore and spittle, for my sake: Here, I implore strength, (*O Jesu!*) for the weaknesses of my head, and pardon for the wickednesses of my five Wits and Senses. (*O my Lord!*) I desire to bury in these thy innumerous Wounds, the enormous number of my iniquities: and I beseech thee, for these thy sufferings sake, to adorn my weak capacity with so much solid Wisdom as may fitly suit with my condition. O let me never think, speak, or act any thing, which is not season'd with the salt of Discretion! Let me seriously weigh each circumstance, and patiently wait thy leave and leasure, before I leap into any work.

Enlighten me, to see cleerly thy will and pleasure, and impower me exactly to fulfil and follow it: Open the eyes of my Understanding to behold my own baseness and wickedness, and give me thy gracious assistance to reform it: Help me to frame a right judgment of real vileness and vanity of all transitory things, and indue my heart with courage to contemn them.

Inebriate my affection, (*O amiable Jesu!*) with the sweetness of thy love, and let all worldly solaces savour of bitterness to my soul. Let me be deaf, blind, and dumb, to all

ll things which are not thy self, *O my crucified Saviour!*

Let me prudently discern, and piously perform, each parcel of my duty, in its due circumstance of time, place, order, measure and manner. Let that holy and innocent simplicity, (which is the Virtue of thy Saints) shine in all my actions. Let me not be curious to know much, but careful to practise much, and cordial to love thee much (*O my only Lord and love!*)

Cleanse my Will from all self seeking; Keep my Memory from all superfluities; Close up my Senses from all vanities; that my happy soul, separated from all sensible images, may quietly tend to thee only, sweetly repose in thee and continually enjoy thy blessed presence.

O let thy pure and perfect love, (*Dear Lord Jesu!*) be the faithful Scout-watch over all my proceedings; that no forreign affection, no siniſter intention, no self-liking, or self-seeking may steal into my heart, and defraud, or disturb its happy enjoyment of thee, and holy *unity* with thy divin Spirit.

Grant, (*O my Lord!*) that I may prudently turn all good events, and all bad accidents, to my spiritual profit; by reflecting wherefore they befall me, of what they warn me, and how far they concern me. Let me learn

learn thereby, gratitude to thy Goodness, fervour in Prayer, contempt of my self, humility of spirit, care of my actions, resignation to thy will, amendment of my life, or what else thy holy Spirit shall please to intimate by these fatherly visitations.

O sacred *Head* of my crucified Saviour, be thou my certain succour during my live conflict; and my sure place of retreat, in my last agony of Death.

7. *And finally, Ardent Petitions before the Heart of* JESUS, *wounded with a Launce.*

AND lastly, I reverently approach to thy dear *Heart*, (*O amiable Lord Jesu!*) opened with a cruel Launce, in the sight of thy blessed Mother, and thy beloved Disciple, for the love of my Soul, (*O my Jesu!*) I here implore thy pardon for all my perverse affections, and irregular appetites.

Give me thy leave, (*O my loving Lord!*) to creep into this sweet *hole of the rock*, this sacred *cleft of the wall*, this unlock'd closet of heavenly treasures, this saving *Ark* of the *New-Testament*; and *shut you* (*O Jesu!*) *the door from without*; that free from the deluges of all wickedness, and dangers of the World, Flesh, and Devil, I may *sit solitari-*

ſilently, and *ſweetly*, *hearkening to thy divine* *hiſpers* in my *elevated* Soul.

Purge all my impurities, (*O my dear Sa-* *iour!*) in the precious Blood ſtreaming om thy patent ſide, and repleniſh my heart ith thy perfect love! Oh! drown me, ound me, burn me, and conſume me in y divine flames of affection; that I may ve thee ſtrongly, purely, perfectly, perſe- erently.

O grant, that I may leave all things with lacrity for thee, (*my beloved Jeſu!*) though ever ſo great; to loath all things joyfully or thy love, though never ſo good; to do ll things contentedly for thy honour, hough never ſo hard; to ſuffer all things atiently for thy ſake, though never ſo pain- ul; and to perſevere conſtantly in my pious practices, for the ſole ſatisfaction of thy holy Will, and the accompliſhment of thy bleſſed pleaſure.

O let me be inceſſantly calling and knock- ing at this ſacred gate of Mercy: Let me be ſtill ſighing and ſeeking after thee, (*my Jeſus, my Saviour, my Lord, and my Love!*) Let me be always thinking, ever talking, and perpetually tending to unite my heart to thine, to conform it unto thine, transform it into thine, that ſo I may be all thine, and thou all mine for time and eternity. Grant alſo,

also, (*dear Jesu* !) that I may truly love all others in thee and for thee. O inflame my Charity, quicken my Faith, rectifie my intentions, strengthen my confidence in thee, destroy all complacency in my self, establish me in all these my good purposes, and let me be as often minded of my now-promised duty, and encouraged to proceed forward in the path of perfection, as I shall eye the sacred image of thy crucified humanity.

Elevate my desirous Soul unto thy self (*O Jesu my Lord*) above all chances, changes and creatures. Oh ! let it be so totally attentive to thy presence, so intirely taken up in thy contemplation, and so wholly absorpt in thy love; that no outward objects may touch or trouble it, no inferiour cares or cogitations may intangle it, nothing may impede the free intercourse of thy heavenly friendship, nothing may stop the sweet influence of thy divine graces, or any way interrupt its happy, quiet and holy tranquillity.

O dear, and open'd *Heart* of my dying Lord Jesus! be thou my sweet comfort during this lives pilgrimage ; and my sure Sanctuary in its last period.

The

The Eighth Exercise.

Of perfect Union with GOD.

1. *Our Soul seeks nothing but* God's *lovely Presence, and desires nothing but the Presence of his Love.*

O Infinit, immense, and unmeasurable abyss of all bounty! O ever-flowing fountain of mercy! O undrainable Sea of love! O my Lord, my Soveraign, my Saviour, and my Sanctifier! Behold I return into thee the sweet source of my beginning; I run into thee, the gracious Preserver of my being; and I desire to rest in thee, the only hope of my Souls happiness.

Be thou henceforth, *(O my Creator!)* the sole subject of my thoughts, and the only Object of my love: Be thou, *O God of my heart, Heart of my life, Life of my soul, and Soul of my Love!* my part and my inheritance for ever: I chose thee only, I offer up my self wholly, I consecrate my self heartily, and dedicate my self eternally, to thy love, honour, and service.

Ah, good God! where dwellest thou? which is the pleasant place of thy abode.

(O

(*O King of glory, and Comforter of my Soul!*) I ſeek nothing but thy lovely preſence, I deſire nothing but the preſence of thy love. My ſoul ſighs to ſee thee, my heart covets to have thee, my love longs to enjoy thee, and I can expect no perfect content, until I am totally united unto thee.

If I now beg a glimpſe of thy divine face, (*O my glorious Lord!*) then a drop of thy heavenly grace, and afterwards a dram of thy dear affection; Yet in all this, it is thy ſelf, (*O ſweet God!*) which I demand: thy whole ſelf is the only ſatiating object of my boundleſs deſires and unlimited affections.

2. *Fervent Acts of Love and Affection.*

I Deſire to love thee, (*O only amiable Lord God!*) by all means, and beyond all meaſure, until I am totally transform'd into thee by love; O do thou freely and fully poſſeſs my ſpirit, guide it, govern it, enlighten it, inflame it, elevate it, inform it, and tranſport it, how and when thou pleaſeſt.

Oh! Let all adulterate love be quite baniſhed, all multiplicity vaniſh away, and all impurity and ſelf-ſeeking ſwallowed up: Let thy love be my light, my liberty, my life!

Lord, I deſire but two things in this world: To love, ſee, taſte, and enjoy thee,

My

My beſt beloved; and to be humbled, deſpiſed, rejected, and eſteemed a reprobate for thy love.

O ſweet life! O loving Jeſu! what a heaven, what a happineſs is it to love thee? O how lovely, how loving, and yet how little loved is my God?

O ſource of all goodneſs, and center of all good ſouls! What is the greateſt love of mother, friend, life, or any thing elſe? Art not thou (*my God!*) all this to me, and all in all? Ah, my Soul! what didſt thou ever beſt love? And didſt thou love thy Lord God as much? I blush, (*O my dear Lord!*) I ſigh, and am aſhamed to anſwer: I will henceforth do any thing, ſuffer any thing, and leave all things for thy love. I will not live but languiſh, not breath but burn, by an extaſie and exceſs of love.

3. *Further Acts and Extaſies of divine Love and Affection.*

O Fire! O flames! Burn, Conſume, Annihilate. Alas! *Beauty of Angels!* how late, and how little do I love thee! O come into my Soul; behold a poor lodging, yet ſuch as it is, it is all thine: I conceal nothing, I reſerving nothing; heart, ſoul, ſpirit, all is thine own, compoſe all, diſpoſe all,

depoſe all unruly paſſions, impoſe what penance thou pleaſeſt: I accept it, (*O my Lord!*) only repoſe peaceably in my ſoul, and let no foul or falſe affection interpoſe it ſelf, to diſturb this bleſſed union.

O that I could pleaſe and praiſe thee purely, perfectly, perpetually! Oh, that I could love thee faithfully, freely, and fully, in all & above all things, (*O my all and only love!*)

I ackrowledg my ſelf bound, (*O Lord!*) in thy chains of Charity, *I* am burn'd in thy fire; *I* am wounded, and won to thy love; But what ſhall *I* ſay? What can *I* give? All *I* have is not worthy of thee, and yet is thine already: Ask (*my ſweet Lord!*) and have; chooſe and take; make me ſuch as thou deſireſt, and then take me to thy deſire.

Give thy ſelf, (*O great God!*) to my ſoul, and then take my ſoul with thy ſelf in it: My life, liberty, love, all, is thy own. My laſt Will is already made, in which I bequeath all to thee, thy own Death and Paſſion, all thy Mercies and Merits, all the praiſes and perfections of thy dear Mother, and the bleſſed Saints and Angels, and all the goods, glories, and ſplendors of all thy creatures.

All that I am, have, and can, both ſpiritualsand temporals; kindred, friends, riches, health, honours, eſtates, offices, devotion, all

is

is at thy diſpoſal. I am reſolute, (*O my Lord!*) I am reſign'd and indifferent, to have them increaſed or diminiſhed; to uſe them to thy glory, or to loſe them altogether.

4. *We return back to our Creator, all that we have, are, and can.*

I Give thee back (*O merciful Maker!*) my whole being, either to be what thou wilt, or to be nothing at all, to love thee, or not to live at all.

I offer to thee, (*O pious Redeemer!*) my ſins to pardon, my works to perfect, my will to purifie. I offer thee my wounds to cure, my Soul to cleanſe, and my ſpirit to comfort.

I offer to thee (*O holy Spirit!*) my intentions to rectifie, my inclinations to ſanctifie, my affections to deifie.

Finally, I offer all for *one*, I give all to *one*, and all I deſire is to be all *one* with thee, (*my all and only Lord and Love!*)

Thou haſt given me, (*O my bountiful Creator!*) the whole world in free-hold, for one penny of Rent, ſaying; *Child, give me thy heart:* O Lord! Let this penny never want the ſuperſcription of thy grace, and let me never want thy grace to pay this rent.

O my Lord! all that I have is but two ſmall mites, I caſt them into thy hands, and had I more, I would give more; Diſpoſe of

them both, (*dear Lord!*) of my Body and Soul, as best pleaseth thee, that thy will may be perfectly performed, and thy name purely sanctified in both.

O sweet God of my heart! Let me embrace thee in the two arms of profound *Humility*, and perfect *Charity*.

O let my heart faint and melt away in the fire of thy Divine love, let me lose my self to find thee, be out of my self to live in thee, and be empty of my self to be full of thee.

O Son of Justice! dissolve with a beam of thy brightness, the frost of my heart; and resolve it into tears of affection

5. *We declare our Weariness of all things, and our desire of divine Union.*

O *Beautiful and best beloved of my Soul!* I am weary of this wretched world: and I breath, thirst, and sigh after thee, the sweet fountain of life-giving and soul-saving waters: *O true rest and refresher of my faint and feeble heart*, out of whom there is neither comfort nor content; Let me shroud my self under the shadow of thy wings, until Iniquity and infirmity have an end.

Come, (*Lord Jesu!*) Speak thy sweet words of love to my languishing soul, for thy servant hears thee. Give me courage, alacrity,

crity, fervour and fidelity in thy service, during the few remaining moments of my wretched and weariſom pilgrimage.

O right, long expected, and much ſighed after! where ſhall I ſeek thee? and when ſhall I find thee? where ſleepeſt thou, (*O dear Spouſe!*) at Mid-day, in the heat of Love? Where is thy ſecret cabinet of Contemplation, which thou hideſt from the wiſdom of Worldlings, and revealeſt to little ones, and humble of heart? O ſhew me the bed of divine Union, wherein thou repoſeſt with the ſimple, ſolitary, and mortified ſoul! O let my poor heart have the honour and happineſs to reſt in thee, to remain with thee, and to be united to thee.

O God of love! wound my ſoul with thy ſweet wounds of love, which nothing can cure but death, wean it from the worlds vanity, and wed it to thy increated verity; that treading all creatures under me, I may be rapt into thee (*my Creator!*) above my ſelf, and there like the happy dove in the ſecure Ark, repoſe my weary and faint limbs in thy boſome, *my Sovereign Lord and lover!*

6. *We humbly beg that One thing, which is only neceſſary.*

O *Divine Wiſdom!* Lead me into the ſolitude, ſpeak unto my heart, teach me

me thy holy will in all occurrences. My deep ſighs, & ſecret deſires are not hid from thee; And thou knoweſt nothing can fully cure, comfort, and content me, but thy ſelf, the *one and only neceſſary thing*: O then take my ſelf and all: and give me that *one thing* in whom are all things.

O ſweet waters of divin Love! which flow from the bleſſed boſom of the Divinity, and from the open ſide of my Saviours Humanity! Run into my bowels, and like pure oyl, penetrate and poſſeſs every parcel of my ſpirit; Irrigate and inebriate it, overflow and abſorp it, that it may be transformed & conformed to the divin Spirit, ſo that all my actions, cogitations, and affections may be ſpiritual, divine, Deiform.

O let my raviſh'd Soul, full of life and fire, break forth into theſe flames of joy and jubilation, *I have found him, whom my ſoul loves, I have him, and I will hold him.* This is it, which by reading I ſought, by meditation I found, by prayer I deſired, and by contemplation I enjoy.

O how the earth ſtinks? how loathſom are all creatures to me? O taſt, O ſweetneſs, O true and ſolid pleaſure! O how great is the difference between this ſpiritual, and all fleſhly delights? *O the multitude of thy ſweetneſſes, which thou haſt laid up,* O Lord, *for*

them

them that fear and love thee! O Lights! O Delights! O Extaſies of ſpirit!

Wound me, (*O ſweet God*!) burn me, conſume me, crucifie me; Let me cry out with that Lover; Retain, O Lord, the floods of thy grace, or inlarge my heart, for I can hold no longer. I thirſt, (*Lord*!) give me this water. O when? how long? how much?

7. *Our enamoured Soul's reſt ſweetly in this ſecure home and harbour.*

O *My Soul*! how good is it for us to be here? *O ſweet and ſecure home and harbour*! Let us remain and rejoyce here for ever. I will keep thee, *O my dearly beloved*! and I will kiſs thee; I will conjure thee to remain with me: I will rather loſe my ſelf, than leave thy preſence.

My beloved is mine; his honour is mine, his heart is mine, his heaven is mine: *And I am his*: behold the key, the keeper, the ſoul, the body, the lord, the whole (*O my God*!) is thine; Behold, my liberty, my life, my love, all is thine, (*O my Jeſu*!) and thine alone; Repoſe therefore, as a ſweet poeſie, between my breaſts; ſleep, like a bridegroom, in my heart; and reign, like a King, in the cloſet of my Soul.

Come, Lord Jeſu! come quickly; take full poſſeſſion of thy own: Come, and pleaſe

thy self, love thy self, and serve thy self in me, as thou desirest and deservest to be pleased, loved, served.

Let thy love (*O King of Love!*) be the life of my Soul, and the lease of my life, that when I cease to love, I may cease to live.

In thy love, (*O Jesu!*) I end this act of love, though my desire actually to love thee is endless: Oh! let me live and dye in thy *love*, and for thy *love*; that by *love* I may for ever reign and remain with thee, in thy Kingdom of *love*. *Amen.*

¶. 8.

Devotions, Exercises, and Elevations, for Communion.

1. *What is to be done before Communion.*

THe due Preparation to this divine Banquet requires *Two* things.

1. *Purity from all Mortal sin, and from all affection to it:* This purity is obtained by an humble Confession, a hearty Contrition, fervent Prayer, a careful custody of heart, and a right intention in Communicating.

2. *An actual Recollection and Devotion:* which

which is gotten by pious and affective Considerations; by Faith and Confidence in God's Mercy; by a thirsty desire to See, Enjoy, and be united to God, who is our sweet and Soveraign Good, our Father, Friend, and Food, or Guest, our Master, and our Meat.

Several Considerations before Communion: To move our Souls to Affections, and to excite them to an ardent Thirst and Desire of JESUS's *presence.*

1. WHat *is the blessed Sacrament?* But a pure Fountain flowing out of Paradise, watering the whole Church, refreshing all the Pilgrims of this world, and quenching all their passions and temptations. I desire (*O my Lord!*) to drink of this water. Dispose my heart (*Dear Jesu!*) thou who art Author of the desire; Let me not bring *a heart of paper* to this Fountain; which after a little received dew of childish devotion, will presently fleet away for want of care and custody: Nor let me bring *a heart like a Sieve*, which will retain no moisture: But let my heart be *like a Sponge*, to receive and retain the dews of thy divine Graces and Blessings, and to be totally imbru'd, inebriated, satiated with thy heavenly sweetnesses.

2. *What is in this Sacrament?* My *God*, and all that is good: My *Saviour*, and with him, his Body, Blood, Soul, Humanity, Divinity. My *Jesus*, and with him, all his mercies and merits. Who would not desire an Union with so great a God, so good a Saviour, so gracious a Jesus.

3. *How did the poor* Magdalen *lament the loss of her Master at the Monument?* Ah, my sweet Lord! where art thou? what can I do but sigh and sob in thy absence? Who will pity my Case? who will plead my Cause? who will pardon my Crimes? who will save my Soul? Thou only art all my comfort; come therefore to me, or take me to thee.

4. *The Holy Baptist* esteem'd himself unworthy to loose the latchet of thy Sandals: St. *Peter*, to be in the same Bark with thee: The *Centurion*, to admit thee under his Roof: And what art thou (*my poor Soul!*) compar'd to these great Saints? Lord, I am not worthy of this honour and happiness which I much desire: *Depart therefore from me a sinner*, or rather come to me, and cause that I may sin no more.

5. *Who is the Guest I mean to lodg?* One who infinitly surpasses all created perfections: One, whose power fram'd all, whose providence governs all, whose beck can, in a moment, bring all back to their Original Nothing.

Nothing. And is it possible he will descend to dwell in houses of Earth? If the Heavens cannot contain thee (*Dread Soveraign*!) how shall my soul? Whence (*O Lord*!) is this thy goodness to me? Who am I to deserve it? No, 'tis thy *Love* that brings thee to me; and 'tis my *Confidence* that leads me to thee. O that I were as clean as thy Empireal Heaven to entertain thee? as *Pure* as the Virgin *MARY*, to receive thee!

6. What need I other Motives of *Humility*, than to see thee, (*O Jesu*!) so humble in this Sacrament? Thou annihilatest thy glory to become my food, who am the food of worms. *I am* (sayest thou) *the bread of life*, take me, eat me, digest me, nourish thy self with me; have as much power over me, as much Possession of me, as of a morsel of bread which thou swallowest. Come then, (*O my Lord and Love*!) take full and free possession of me, establish thy government, adorn thy lodging, command, controul, correct all; be thou all in all in my Soul, &c.

7. *With desire*, (sayest thou, my sweet Saviour!) *I have desired to eat this Pasche with you before I suffer*. Why (*O Lord*!) dost thou so much desire it, and I so little? What good will come to thee by it; and what good will not come to me by it? Dost thou

of

ſo heartily deſire my good, and ſhall I not deſire my own good and thy glory?

8. *At what time was this pledge of thy divine love, and comfort of our life inſtituted?* Juſt in the night of our dear Saviours Paſſion, immediatly before he was hurried away to Death. *O Love without limits, O mercy without meaſure!*) When men ſeek out the means to bereave thee of Life; Thou inventeſt this Banquet, to give them life. How well, (*O Loving Jeſu!*) doſt thou teach me to repay good for evil, and to give my life and blood for my *Enemies?* but much more for thee, who haſt ſhew'd me ſuch large tokens of thy tender affection.

9. *In what place?* In a Chamber, on high, well ſwept, well prepar'd, freely proffer'd, wherein our Redeemer wrought ſtrange things, both before and after his Reſurrection. *What Lodging,* O Lord! ſhall I offer thy ſacred Majeſty? *Child, give me thy heart.* Lord, take it! behold I neither *lend* it, nor *ſell* it, but I freely and fully *give* it unto thee for Nothing; and yet I give thee nothing but thine own. *O Lord!* It is not clean; purifie it with thy Blood: It is not adorned; Beautifie it with thy Grace, Love, and Favour: It is not High, but baſe, mean, terrene; Elevate it with thy ennobling Preſence, touch it, draw near it, and draw it near

bear thy self. And then work in it thy Holy Will and Pleasure.

10. *Who were the Receivers?* The Twelve Apostles; whereof one was a Traitor? *Is it I, Lord?* Alas! If there be any one, I am most likely: Yet my comfort is, that I come not with any such treacherous Intention, but to lodg and love thee, to obtain Pardon for my Sins, and to implore thy Grace, that I may sin no more.

11. *O my Soul!* How mercifully hath thy Lord and Maker provided for thee, nourished thee, cherished thee? All living Creatures stand in need of such Sustenance as is conformable to their Nature, without which they cannot live and subsist. Some of them are *Corporal*, Others are *Spiritual*: Man partakes of both, as consisting of Body and Soul, (which are two different things wedded together by the Divine Wisdom, and in a most wondrous manner, not to be understood by our weak Capacity.) Mark now, *O Man!* (admire and weep in the Extasie of thy Joy and Love) how *God* provides Meat for thy *Twofold Nature*: For thy *Bodies* Food, Physick, and Support, He provides, preserves, and sustains all Sublunary Creatures; and for thy *Souls* Food, Physick, and Support, He provides the Bread of Angels, and Himself in Person; the *Baker* being the Holy Ghost, the

the *Oven* the Virgin *Mary*, the *Fire* Charity the *Matter* Human Nature united to the Divinity: O Prodigies of Affection!

12. *Thy other Sacraments*, (O my Lord, and my God!) *contain and give Grace*; but this contains and gives the *Author of Grace*, the *Fire* of Love, the *Sun* of Juſtice, the *Fountain* of Mercy: This therefore ſurpaſſes them, as far as the Sun doth its *Beams*, the Fire its *Flame*, and the Fountain its *Rivulet*. O how exceſſive is thy Love, (*Dear Lord!*) to my poor Soul? In that thou art pleas'd to viſit it in thy proper Perſon; to cure, cleanſe, and comfort it with thy own Divine Hand and Heart, to nouriſh it with thy own Bleſſed Body and Blood! O what Thanks, Honour, Love, and Gratitude, are due to thy infinite Bounty aud Liberality! *O my Soul!* Where are thy Exclamations, Admirations, Extaſies of Affection? Remaineſt thou alone inſenſible, dry, and undevout, amongſt theſe Miracles of *God*'s Goodneſs towards thee? Haſt thou no Heart, no Feeling, no Fervour amidſt theſe Flames of his Charity? Enkindle new Fires, O *Lord!* in my Heart; burn it, conſume it, annihilate it in the Furnace of thy Love.

13. O the admirable *Power of my God*, which works ſo many Miracles at one Word of his Servants Mouth! Bread becomes Fleſh, Wine

Wine Blood, the Creature our Creator! Speak alſo a *Word* (*ſweet Jeſu!*) to my Soul; ſay, This Soul is mine: Take it, (*Lord!*) transform it, change it into thy ſelf: Let it be no longer mine, but thine, for all future Time and Eternity.

14. *Why was this Divine Sacrament inſtituted under the Forms of Bread and Wine?* 1. To ſhew the neceſſity of it. Can our Bodies live without Bread and Drink? And can our Souls live, without thee, *O loving Jeſu!* 2. To teach us what Union our Lord deſires to make with our Souls: Is not Meat and Drink incorporated into our Subſtance? And is not this the Effect of thy Sacramental Preſence, (*O Saviour!*) in humble and holy Souls? O what Alterations, what Alienations, what Extaſies do they feel in and after Communion! They do not breath, but burn; not live, but languiſh: Their Life is all Love, their Spirit all Fire. O Lord, let fall one Drop of this Dew upon my dry Soul! Give it, (*Good Jeſu!*) one Spark of this Fire, one Beam of this Light, one Draught of this inebriating Affection.

15. *This is my Body, which ſhall ſuffer for you; This is my Blood, which ſhall be ſhed for you:* I beſtow on thee (*O beloved Soul!*) not my Riches, not my Cloaths, not any of my Creatures; but my own dear Body dying for thee

thee, my own precious Blood poured out for thee. Seeſt thou how prodigal I am of my Love and Life, of my Body and Blood? All which I give thee, as a Seal of my Promiſes of *Pardon* here, and of *Paradiſe* hereafter. And canſt thou remain ſtill deaf to theſe powerful Charms of my Love? Wilt thou not be yet won by theſe Wooings of my Affection?

16. *To whom* (O my Lord!) *haſt thou given this great Power over thy ſelf*, to conſecrate and tranſubſtantiate Bread and Wine into thy Sacred Body and Blood? Not to Angels, but to Men, that every one may have free Acceſs to this ſweet Fountain at all times, without Horror or Apprehenſion. And (*O my Soul!*) ſhall we periſh with Hunger and Thirſt, through our own Lazineſs, Coldneſs, and Tepidity?

17. The Holy Prophet *Elias*, being overwhelmed with ſadneſs, caſt himſelf on the Ground, under the Canopy of a *Juniper*-tree in the Deſert; where crying out to his Creator, in the bitterneſs of his Heart, as one weary of the World, of his Life, of all things *O my God!* (ſays he) *It is enough, take away my Soul out of my Body; for I am no better than my Fore-fathers:* Which ſaid, he fell into a Slumber: But an Angel awak'd him, wills him to *ariſe, and eat*; for that he had yet a great

a great Journey to make: Who obeying his Commands, walked on ſafely in the force of that Food, even to the Mount *Horeb*. O my poor deſolate and diſconſolate Soul? How often do we faint and fall under our burden? We are ſomtimes weary of our Life, and then we deſire to be diſſolved, and to be with our dear Saviour *Chriſt*. When beholding a Table ready ſet, cover'd and prepar'd, we *Confeſs and Communicate*, and preſently our Heart is eaſed, our Spirit is fortified, our Fear and Sadneſs are diminiſhed, our Courage and Confidence are augmented; new Life, new Love, new Vigour, new Fire, new Fervour is poured into our Souls; all ſeems eaſie, and we run on in the Race of our Earthly Pilgrimage, with Joy and Alacrity. Up therefore, (*my Soul*!) take Courage, thy *God* is for thee, and with thee; eat and drink of this Heavenly Banquet, and ſtop not thy Courſe, till thou arriveſt at his Holy Mountain.

18. *For what doth a poor Pilgrim petition?* but a *little Food*, to refreſh him in his Journey. *What doth a Priſoner ſeek and deſire?* but *Life*, *Liberty*, and *Food*. I am a Pilgrim, (*O my God!*) baniſhed from my Country and Kindred: I am kept in a double *Priſon*, my Soul in the Body, and both in the World, (out of which I cannot hope to be freed, with-

without many a bitter Pang:) In the mean ſpace, *What* do I ask of thee, (*my Lord, and Saviour!*) but my daily *Bread?* True Sorrow for my Offences, which is the Bread of Sinners: True Devotion, which is the Bread of Children: And the Bleſſed Communion, which is the Bread of Angels. Admit me (*dear Jeſu!*) unto this Divine Banquet, and permit me to fill my Hungry Heart and Soul at this Holy Table, that ſo I may get Strength and Courage to go on in my *Pilgrimage*: Patience and Perſeverance, to ſupport my Impriſonment; till thou, (*O my Lord, my Love, and my All!*) ſhalt be pleas'd to call me to thy *Eternal Reſt*, Eternal *Life*, Eternal *Liberty*.

Other Conſiderations to ſtir up in our Souls an ardent Deſire of the Sacred Communion.

COme to this Divine Table, (*O Devout Soul!*)

1. As a ſick and ſorrowful *Patient* to his pious and powerful *Phyſician*; detecting his Wounds, declaring his Wants, and humbly demanding a Remedy.

2. As a diſloyal *Servant* to his *Lord* and *Maſter*; promiſing Amendment, and begging Pardon and Reconciliation.

3. As

3. As a ſtarv'd and aſham'd *Prodigal Child* to his tender and compaſſionate *Father*; to be receiv'd, reliev'd, reviv'd by his Bounty.

4. As a *Friend* to his *Friend*; who thus lovingly invites him; *Come, my Friend, Eat, Drink, be inebriated, my Deareſt:* I will refreſh and recreate you. Come with Confidence, and ſit down at my Table; *My delights are to be with the Children of Men.*

5. As a poor *Beggar* to a rich *Benefactor*, deſiring to be cloath'd, lodg'd, nouriſh'd.

6. As a rebellious Sinner, to his Merciful *Redeemer*, reſolving to honour him, love him, and ſerve him better, for the future.

7. As a loving *Spouſe* to her loving, lovely, and beloved *Bridegroom*; to kiſs and embrace him, and to be conſtant and faithful to him; to live and die with him for Time and Eternity.

8. As a wounded and wearied *Hart*, deſiring *Water*, and panting after *Jeſus*, the Fountain of Life and Love.

9. As an *Hungry Perſon* to a *Gorgeous Banquet*, where all is ready; to which he is lovingly invited; where he may be fully *ſatiated*.

10. As a *Covetous Man* to a *Mine* of *Money*: Is not *Jeſus* your Treaſure? Where then is your Heart? *Give all, and thou ſhalt have all*; *Give thy ſelf, and thou ſhalt have God:*

God: O happy exchange! O holy Usury!

11. As a weather-beaten *Souldier* to his *Prey* after the Victory: What Spoils are here, *(O Souldier of Christ!)* What a rich Booty maist thou here freely take?

12. As a little *Child* to his Mothers *breasts*, to be suckled, cherished, comforted, and to rest in her bosom.

13. As St. *Mary Magdalen:* 1. Either like her a *Penitent*, lying prostrate at the *feet of Jesus* in a *Banquet*, Anointing, Weeping, Washing, Wiping, Embracing them: 2. Or like her a *Patient*, at *the foot of the Cross:* receiving into your Breast the drops of *Blood*, distilling from your Saviours open'd side, to cleanse, cure and comfort your Soul. 3. Or like her a *Contemplative* at the *Monument*; providing for Jesus a Sepulchre in your Heart. And he calling [*N.*] answer him, *Master:* Welcome; It is enough: And then fall into an extasie of Love and Affection.

14. Remember the *Dialogue* between Christ and the *Canaanean* Woman: She begs, cryes, calls, importunes him for an Alms: *Jesus* refuses, because (saies he) *the Bread of Children is not to be cast to the Dogs:* 'Tis true *(Lord!)* yet the Dogs are permitted to catch the offal crums which fall from their Masters Table; & that is as much as I desire, and much more than I deserve. Apply it to your self.

15. Ima-

15. Imagin your ſelf *ſeated at Board, with your Bleſſed Saviour in his laſt Supper,* with all his Apoſtles about him: And that you receive from his Sacred Hands (as you do from the Prieſt's) his Precious Body and Blood, which he reaches to your Mouth, ſaying: *Take, Eat, be ſatiated, and Inebriated; This is my own True Body and Blood,* which I here give you: Remember this my Love and Liberality; and Go in Peace, I am with you; Be not afraid. O Exceſs of Comfort and Content! O Love able to melt a Rock into Affection! Reply accordingly, and conſider you are now preſent at the *ſame Supper,* have the *ſame Meat and Drink* ſet before you; the *ſame Sacrifice,* the *ſame Prieſt,* the *ſame Love* beſtowing it. Let your *Heart* be the *Altar,* your *Soul* the *Pix,* and your *Will* another *Sacrifice.*

The First of the precedent Conſiderations, dilated with Affections; which may ſerve as a Pattern, by which the others may likewiſe be enlarged, according to each ones Capacity and Devotion.

As a Patient to his Phyſician.

TAke pity on me, (Lord!) *for I am weak and infirm. The Healthy have no need of a Phyſician, but they who are ill at eaſe: nor did*

you

you come (Dear Saviour) *to call the Juſt, but Sinners.* And Alas! I am one of them; My Soul is ſick and ſinful; My Heart is ſore afflicted, and ill affected: I am all full of diſordinate Affections, unruly Paſſions, violent Temptations, and vain Diſtractions. I am nothing but Impatience, Impurity, Impertinency, Immortification, Inconſtancy: I am made up of Pride, Preſumption Propriety, Partiality. Oh! my Soul is ſick all over! All is Self-love, Self-will, and Self-ſeeking. Thou (*O ſweet Jeſu!*) art my *Phyſician*; and if thou art ſo pleaſed, thou canſt ſoon purifie me. Take therefore (*O compaſſionate Saviour!*) the Care and Cure of my ſick Soul, into thy ſacred and powerful Hands; for all my Hope of Help and Health is from thee only.

O what a ſubject of Comfort, Courage, and Confidence haſt thou, (*my weak Soul!*) ſince thy Phyſician is *Almighty*, having all Creatures at his Command; *All-mercy*, his Love making him do what is beſt: *All-wiſdom*, knowing all Conſciences, all Wounds, and all the ways to Cure them!

Wherefore, (*O Soul-ſaving Phyſician!*) if thou art always *ready*, and always *willing* to heal thy poor *Patients*; What need I fear, but only to diſpleaſe thee? or care, but only to content thee? If any earthly Phyſician had

had all these joint qualities; Would he permit any Patient to perish? See then (*my soul!*) where the defect is: In the *Patient*, or in the *Physician?* And findlng it assuredly in thy self: Remove it speedi,y; and then approach it confidently.

Alas! my Body is an *Hospital*; my Soul is the *Patient*; my *Diseases* are, a burning Feaver of Choller, a cold fit of Tepidity, a Tympany of Pride, a Dropsie of Avarice, a Fistula of Self-love, *&c.* very dangerous, and deep Diseases! But behold, my *Physician* is coming in person into my poor House and Hospital, to lodg and live with me. O Love! O Lord! O Father! O Physician! Behold my *Wounds*, and my *Wants*.

But *What is the Physick* he prescribes, What the *Plaisters* he applyes? Admire with Joy, (O my sickly Soul!) accept with Gratitude, drink and digest with Delight and Comfort. Here are no *bitter Pills*, no *unsavoury Potions*, no *corroding Drugs* to be swallowed down; but the most sweet, solid and wholsom food of Angels, even his own most precious Body and Blood. O *Love* unheard of! O *Physick* beyond imagination! The Lord, the King, the Father, the Physician hath made a *Bath* of his own Blood, a *Medicin* of his own Flesh, a Banquet of his own Person, to Bathe, to Cure, to Nourish his Son,

Son, his Subject, his Slave, his Patient, his Enemy, a Worm, a Nothing. O my *Soul*! How ſhall we reward ſo charitable a Phyſician! *O my Lord*! Firſt *Cure* me, and then *take* me for thy *Fee*!

And, *How was this Phyſick obtained?* At what *Rate* was it purchaſed? and by whoſe *Love* and Expences? Surely, all Heaven and Earth could not pay it; but *God* gave his only Son, for the Price of it! O Exceſs of Goodneſs and Mercy! The *Phyſician* himſelf is alſo the *Phyſick*, the Potion, and the Price. O Myſtery! O Miracle! The *Phyſician* is let blood in the *Hands and Feet*, with Nails; in the *Head*, with Thorns; in the *Heart*, with a Lance: He is *Drench't* with a bitter Potion of Vinegar and Gall; and, in the end, He dies a moſt painful Death on the Croſs. Why all this? To give Health, Strength, Liberty, and Life, to my ſick and ſinful Soul. *O dear Jeſu!* How much am I thy Debtor? *O Angels and Saints*! concur with me, to give him Thanks. *O Heaven and Earth*! help me to praiſe him. *O my Body and Soul*! conſume as Wax and Oyl upon the Altar of his Love. *O all my Faculties*! melt away in the Fire of his Charity.

Laſtly, *O my Soul*! This *Phyſician* is no *Stranger*, no *Foreigner*; but thy *God*, and thy *Father*. And how happy am I, (*O my good Father*!)

Father!) to be under thy skilful, tender, and loving Hand! Lance, cut, kill thy Child, if thou spare him for Eternity.

Other Acts, Affections, and Preparations for Communion.

Christ's Invitation.

COme unto me, all you that labour, in temptation and trouble; *All you that are over-laden* with your burthensom Body, and bad Nature; *All you that are assaulted* with vicious Inclinations, and violent Passions; *All you that are dismaid* at the Memory of your past Offences, and at the feeling of your present Frailty.

Come to me, your *Father*, your *Physician*, your *Food*: Have you *sinned?* I will forgive you. Are you *Sick* and Wounded? I will comfort and cure you. Are you Troubled and Tempted? I will ease and deliver you. Are you *Weak*, and ready to faint under your Burthen? I will nourish and strengthen you. Are you *Cold*, dull, dark, desolate, and even dead? I will inflame you, enlighten you, revive you, melt you into Devotion, and transform you into my self, by a perfect Union.

Why come you not to me? Behold I

come to you, begging to be your Guest, and desiring to be lodg'd in your Breast. I come not only into your House, but into your Heart: Not only to eat with you, but to be eaten by you. Turn away then from all Creatures; Return to me your Creator, turn unto me your Center and Satiety.

The Soul's Admiration.

WHO art thou? (*my Lord God!*) To whom wilt thou come? Where meanest thou to lodge? What moves thee to so great Charity? What wilt thou do in my poor Cottage?

Humility.

O *Lord!* I profess my self unworthy to take thy Holy Name into my sinful Mouth; and shall I presume to take thy Sacred Body and Blood into my impure Soul? Wilt thou give the Bread of Children to a Beastly Dog?

Yes, (*my Soul!*) such is thy Lord and Master's admirable Love and Mercy, that he gives himself to be eaten by thee, his poor, base, and abject Slave. O excess of Goodness!

Wishes.

O That of every Creature I could make a rational Soul; Of every Soul a burning

ing Seraphin; of every Seraphin a heavenly Kingdom: to the end that thou (*my loving Lord!*) mightest be lodged purely, be serv'd perfectly, be pleased totally, and be praised eternally.

Praises.

LEt Heaven and Earth bless thy Name, magnifie thy mercy, exalt thy bounty; Let thy own infinite Love and Goodness sanctifie thee; and let my poor Soul, and all that is within me, say *Amen*, *Allelujah*. Thou art worthy (*O Lamb of God!* who wert slaughter'd and sacrific'd for the sins of the world!) to receive all honour, glory and benediction from all Creatures.

Supplication.

OAmiable and innocent *Lamb!* Cloath me with thy *Wool*, hide me in thy *Wounds*, cleanse me with thy *Blood*, lodg me in thy *Heart*, revive me by thy *Death*, unite me to thy *Love*, swallow me up in thy *Divinity*, melt me away in the fire of thy *Charity*, and make me every way according to thy own hearts desire.

Peace be unto you, fear not, I am he; It is *I*, who have ascended to my Father and your Father, that *I* may open Heaven-gates for you, and provide you there a happy lodging and

and yet I remain with you in the ſacred Eu*chariſt*, till the worlds final conſummation.

Faith.

YEs, *Lord Jeſu*! It is thou, thy precious Body and Blood, thy bleſſed Humanity and Divinity. Yes, (*my ſweet Saviour*!) I as firmly believe it with my Soul, as if I clearly ſaw it with my Eyes, plainly taſted it with my Mouth, or ſenſibly touched it with my Hands; and I faithfully cry out, *My Lord and my God.*

Reſignation and Deſire.

I Renounce all that is mine, and reſign unto thee (*O my Lord*!) all that is thine: I deſire with all my Heart, I were according to thy Hearts deſire; and that thou wouldſt vouchſafe to make ſuch a Change in me, that nothing might evermore diſpleaſe thee in me.

Renunciation and pure Intention.

I Come to this Sacrament (*O my Saviour*!) out of *Obedience* to thy ſweet Invitations; and upon Confidence in thy ſaving Mercies: My Intention is to do thy Will, and not my own; to ſeek thy Satisfaction, not to feel ſenſible Devotion; and to pleaſe and praiſe thee by the performance of my Duty: that ſo I may get by my *Reſignation*, what

what I cannot by my *Recollection*; and content thee by my *Desires*, since I cannot by my *Deserts*.

Confession, Contrition, Resolution.

O My *Lord*! Behold my *Wounds*, my *Wants*, and my *Wishes*: I remain still ungrateful, wretched, wicked, tepid, vicious, unmortified, full of Pride, Passions, Imperfections! I am *sorry* heartily, I *purpose* Amendment really; and I beseech thee, (*O Jesu*!) for thy own Goodness sake, mercifully to forgive me, and to cure all, consume all, consummate all that displeases thee in my Soul, in the Sacred Fire of thy Divinity.

Petition.

THy *Self* (O my sweet Saviour!) is *all I want*, and thy *Love* is all I *wish* for! O let me see thee, love thee, enjoy thee, feed on thee, be satiated with the Torrents of thy true Delights, and be totally inebriated and drowned in the Ocean of thy ineffable Sweetnesses.

Wean my Soul, *O Lord*! from all terrene and temporal Affections, and wed it unto thy self, by an inviolable Tye of Love and Fidelity.

Provide for thy self, *O Jesu!* a lovely lodging in my heart and soul!

O you holy *Angels* and *Saints!* come and prepare your Master's dwelling place within me!

2. What is to be done in Communion?

IN *Communion*, two things *are required*, First; A Reverent, Retired, Modest behaviour of your whole Exterior: *humbly placing your self upon your knees, keeping your Body erected, Head unmoved, Eyes fixed on the Sacrament, Lips quiet, and so expecting till the Priest shall have fully placed the Sacred Host in your (conveniently open'd) Mouth: and be sure not to anticipate his Action, by reaching your self, or your head forwards in order to receive; or by snatching your Head or Mouth suddenly backwards, after you have received.*

Secondly: A profound Humility of Heart, *and longing Love of your Soul, mixed together, saying:*

O God! be merciful unto me a sinner.

I am not worthy, (O my Lord!) *that thou shouldst enter under my roof: yet* (I beseech thee,) *speak the Word, and my soul shall be saved.*

O sweet Jesu! That thou thy self shouldst come to me, into me; A Lord of such purity and

and perfection, to so impure and imperfect a creature as I am! O Love, O Liberality!

Come *Lord Jesu*! Come loving Master, Enter freely into my open Soul, which desires to embrace thee.

All is thine, *Dear Saviour*! dispose of all that is here, of Body and Soul, of Life, Lodging, All, according to thy divine Will and pleasure.

Welcome, *my good Jesu*! *Now dismiss thy servant in peace, for my Eyes have seen thy salvation.*

3. *What is to be done after Communion.*

HAving received the Priests last Benediction, arise, return to your place, and renew your ardent affections, in this or the like manner.

O Fire! O Flames! Burn me, Consume me, Annihilate me.

Alas! *Beauty of Angels*! how late have I loved? and how little do I yet love thee?

Behold a poor lodging: yet such as it is, it is all thy own; I conceal nothing, I reserve nothing; Compose all, Dispose of all, Depose all my unruly Passions, Impose upon me what thou pleasest, only repose sweetly in my soul, and permit no foul, false, or foolish affection to interpose it self, or disturb this quiet peace and union.

O that I could lodg thee more worthily, ſerve thee more faithfully, pleaſe thee more perfectly, praiſe thee more inceſſantly, love thee more ardently!

O Jeſu my Lord, my all and only love! a thouſand times welcome.

What ſhall I render thee (*O ſweet Saviour!*) for all the good things thou haſt given me? I humbly acknowledg that I owe more than *I have* to give, but not more than I *would give*, if I had it. *O Lord!* take all that I have, and pay thy ſelf. O Angels and Saints, bleſs my God for me; Love my Jeſus for me, and ſing forth his praiſes, purely, perfectly, perpetually in ſupply of my defects.

Be careful to keep your Friend company after your Feaſt, and not to drive him preſently out of doors, or leave him alone.

What a Shame, Ingratitude, yea, and Incivility were it for you, having received the King of Heaven and Earth, to go forthwith, not only out of the Chappel, but even out of your own ſelf, by evagation of mind, and extroverſion of ſpirit? This ſurely is one reaſon, why many remain ſo cold, near this Fire.

But perchance your particular charge, Office, employment calls you away: Were you called from your Meal; Tell me, Would you not ſupply it ſoon after? Do here in like manner.

How

Howſoever, be ſure (at leaſt, for ſome ſhort ſpace) to keep a Mental Solitude *and* Recollection, *if not a* Corporal; *entertaining your Divine Gueſt with the Devout* Aſpirations, Affections, *and* Elevations *of the* Eighth *Precedent Exerciſe of* Perfect Union with God, *Pag.* 311. *And then falling into Acts of Thankſgiving, Congratulation, Praiſe, Admiration, Oblation,* &c.

Think within your ſelf, 1. *Who hath Fed you?* 2. *With what Food?* 3. *In how admirable a Manner?* 4. *With what an Exceſs of Love?* 5. *What he requires in Recompenſe?*

Then you may do well to perform theſe things following:

1. *Renew all your good Purpoſes,* Vows, Profeſſions, &c. 2. *Make a new Re-union and Conformity of all your Deſires, Wills, and Affections, to them of your Bleſſed Saviour.* 3. *Reſolve upon ſome Thing, in particular, which doth moſt hinder you, hurt you, or trouble you.* 4. *Ask your Saviour's Advice and Counſel therein.* And, 5. *Having marked his Inſpirations; Reſolve effectually, and fall to practiſe accordingly.*

More Exercises, Acts, and Considerations for such as have more Time, Zeal and Devotion.

Four Petitions, after Communion, (which may be made also at any other time, with very much profit.)

1. *HAving lodg'd your Lord and Master, Cleanly.* 2. *Thanked him heartily.* 3. *Offered him all freely.* 4. *Resolved to leave all for him Sincerely.* 5. *Promised to serve him faithfully.*

Ask what you stand in need of; Go to him boldly, and beg of him confidently; for he will deny you nothing that shall be for your Good, and his Glory: since, as sure as God is God, so sure it is, that he is Good, and that he desires your good.

And now is the time to treat with him about the affairs of your Soul, and your Salvation: For he is seated in the midst of your Heart, as a King upon the Throne of his Mercy, to give Audience, To receive Complaints, To redress Aggrievances, and to give favourable Sentences. Speak therefore to him:

Lord Jesu! I here shew you my Wounds, as to my Physician; My Wants, as to my Father:

Father: My Wiſhes, as to my Friend. I am Wounded all over, in my Soul, Underſtanding, Will, Affections, Paſſions.

I want all that is good, Humility, Charity, Patience, *&c.*

What I wiſh, thou well knoweſt, who art privy to my ſecret Sighs. O Father, O Phyſician, O Friend! Cure me, Comfort me, Content me.

1. *My Firſt Petition is:* That thy Sacred Name may be Sanctify'd, Honour'd and Prais'd; by all, in all, above all: That thy Kingdom may come, thy Kingdom of Grace in this World, and of Glory in the next: That thy Will may be done in Earth, as it is in Heaven, in me, and in all things, purely, perfectly, eternally.

2. *My Second Petition is:* True Light, true Love, true Liberty, true Life. *O my Soul!* Mark well how much thou wanteſt theſe Four things, and thou wilt heartily demand them.

3. *My Third Petition is:* A generous Diſguſt and Contempt of all terrene and ſenſual Comforts, Companies, Commodities: A cleer Sight, and a couragious Reſolution, to know, and to enterprize whatſoever ſhall be to thy Will and Honour: An invincible Patience and Perſeverance, in enduring all this Life's Croſſes, Contradictions, Inconveniences.

ences. A ſimple, naked, and indifferent Charity; loving God in all, and above all, and all others, in or for Him, without intereſt, or partiality, or hypocriſie.

4. *My fourth Petition is:* Increaſe of Grace, Extirpation of Vice, Implantation of Virtue, Mortification of Paſſions, Victory over ill Cuſtoms, Progreſs in Divine Love, Purity of Intention, Perſeverance in the way of Perfection.

All which I moſt humbly beg for my ſelf, for my Friends, for my Enemies, for them who have done me any good, for the whole Church, for all the World.

Two Queſtions; which *Jeſus* propoſes to the Soul, being in the midſt thereof: *After Communion.*

1. O *Blind Creature! What wilt thou, that I ſhould do unto thee?* What doſt thou want? deſire? expect? Fear not to ſpeak, I am thy Father, and thy Phyſician.

Lord, That I may See. Thou maieſt eaſily perceive (*ſweet Saviour!*) what I *Want*, and for what I *Wiſh*. What doth a Blind wretch deſire, but Eyes and Light to See and Know both thee and Himſelf, thy Mercy and his own miſery, thy Will and his own Obligations?

tions? *Lord*! Let me See thee here by Faith, and hereafter by eternal Viſion, Fruition, Poſſeſſion.

2. *Peter*! *Loveſt thou me more than theſe?* *N.* tell me truly, feel the pulſe of thy Heart, weigh thy Affection in the juſt Ballance of the Sanctury, ſpeak unfainedly without ſelf-flattery; Doſt thou *Love me?* at leaſt, wilt thou *Love me?* how much doſt thou love me, more than all theſe Creatures?

Anſwer if thou dareſt: *Lord*! *thou knoweſt that I love thee* a little, and I *will love* thee more, and will never ceaſe to love thee, till I come to love thee only.

It is eaſie for the Sea to ſwallow up a ſmall Drop, for the fire to conſume a little Straw, and for the Sun to revive a little Worm: And is it not eaſier for thee, (*O Sea of Sweetneſs! O Fire of Love*! *O Son of Juſtice!*) to abſorp, transform, annihilate my poor Spirit into your Self, and to make me a pure and perfect love; changing my Sadneſs into Joy, Darkneſs into Light, Coldneſs into Fervor; and putting new Vigor, new Heat, new Life into my Heart?

N. *Doſt thou love me*! If ſo, let me ſee the Tree by its Fruits: Do *this* for my love: Cut off *ſuch* a ſuperfluity; abandon *ſuch* company; avoid *ſuch* curioſity, *&c.* Love *ſuch an one* for my ſake; Forgive all upon my

my Command; Suffer this Mortification, Contradiction, Croſs, Infirmity for my Love: leave all for me, and leave thy ſelf to me.

¶. 9.

Directions, Entertainments, and Affections, during the time of *Maſs*.

Every devout Chriſtian ſhould carefully obſerve theſe three Rules.

1. TO *hear* Maſs *daily if he hath Health, Leiſure, and Opportunity.*

2. *Not to go to* Maſs *for faſhions ſake, or out of Cuſtom; but out of a deep ſenſe of the Incomprehenſible Greatneſs of this Divine Sacrifice; and out of a fervent Deſire to contemplate his* God, *cloath'd with our Humanity, under the ſhapes of Bread and Wine in the Prieſt's Hands.*

3. *Not to enter into the Place deſign'd for this holy Purpoſe, as he would into a Play-houſe: but with a Reverent, Religious, Recollected Compoſition of all his Exteriour and Interiour Senſes; and (briefly) with ſuch a behaviour, as may beſeem one who is to be honoured with the Preſence and Speech of a* God.

Prepa-

Preparatory Prayers before Maſs.

Whilſt the Prieſt is veſting himſelf, you may entertain your ſelf with ſome of theſe following Prayers and Elevations:

PRoſtrate before the Throne of thy Divine Majeſty, (*O dread Sovraign!*) I humbly implore thy *Pardon* for my Offences, thy *Grace* for a ſupply of my Indignity, and thy *Love* to raviſh my Soul, and Senſes in the Contemplation of this Sacred Myſtery; that my whole Interiour and Exteriour Man, may be entirely employ'd in praiſing, and admiring thy Infinite Goodneſs and Mercy.

O ſweet Jeſu! I will accompany thee to Mount *Calvary:* Make me Partaker (I beſeech thee) of that *Charity*, which conducted thee thither: Give me ſuch a feeling of thy *Sufferings*, as had the Daughters of *Sion*, meeting thee with the Croſs on thy Shoulders, a Cord about thy Neck, and a Thorny Crown on thy Head: Grant me a *Reſignation* of my Will to thine, like that of thy Virgin-Mother, at the Foot of thy *Croſs:* And by the Merits of thy Sufferings and Conſtancy, beſtow on me the Gift of *Perſeverance* in thy Love and Service.

O Divine Spirit! the Faithful Bridegroom of my Soul! Deſcend now graciouſly into it,

it, purifie it from the Droſs of its Imperfections, and repleniſh it with the Flames of thy Sacred Affections; that it may breathe nothing but thy Love, and deſire nothing but the Accompliſhment of thy Will.

Then direct your Intention, and apply the Maſs *in this manner:*

I Offer unto thee (*O my God of Infinite Majeſty!*) this Divine Sacrifice, by the Hands of thy Prieſt; For the *Remiſſion* of all my Sins, for a *Thanksgiving* for all thy Benefits, for a *Supply* of all my Spiritual and Temporal Neceſſities, for my *Friends* and *Enemies. Lord!* Conſerve thy Church, Convert the Infidels, Extirpate all Hereſies, Unite Chriſtian Princes, and give Solace to the poor Souls ſuffering in *Purgatory.*

At the Beginning of Maſs.

The Prieſt's bowing down before the Altar at his Confiteor, *repreſents our* Saviour *proſtrate at his Prayers before his Eternal Father in the Garden, for the Remiſſion of your Sins: Make you alſo a general Confeſſion of your Sins with the Prieſt, and humble your ſelf before th. Divine Majeſty, ſaying:*

I

I Humbly caſt my ſelf, (*O my ſweet Redeemer*!) at thy ſacred Feet, deſiring to waſh them with my tears, in acknowledgment of my wickedneſs: *O Jeſu*! take compaſſion upon thy poor creature, redeem'd with thy precious Blood, who repents him heartily of all his paſt Sins, and purpoſes ſeriouſly, by the aſſiſtance of thy Grace, to ſerve thee more faithfully, ſeek thee more diligently, and love thee more fervently for the future.

At the Introite.

Reflect upon God's immenſe Greatneſs, Charity and Mercy.

I Rejoyce (*O Eternal Lord God*!) in that thou art what thou art; and that there is no Being but by thee only. Thou well knoweſt (*O infinite Goodneſs*!) what thy ſelf is, and what I am: Thou art All, and I am Nothing: And yet thou ſeekeſt after me!

At Kyrie-eleiſon.

Demand pardon for the Sins of the whole World.

HAve mercy (*O Lord*!) upon all them who are in mortal Sin; reclaim their perverſe Wills to thy love, and give them the grace of true and perfect Repentance, that thy Name may be magnified, thy goodneſs

neſs extoll'd, and thy praiſes celebrated by them and all thy creatures.

At *Gloria in Excelſis.*

Deſire and endeavour the promotion of God's Honour and Glory, to the utmoſt of your power.

O *My God!* how joyfully, affectionately, inceſſantly, do the Angels adore thee, and ſing forth thy divine Praiſes! And how ſlack are men in ſerving, honouring and loving thee? O how highly doth the fervour and diligence of thoſe bleſſed Spirits delight me, and how much doth mens negligence and forgetfulneſs diſpleaſe me?

Lord! I humbly Adore thee with thoſe holy Quires, and heartily deſire, that the whole World would render thee all due honour, homage, and adoration. Lift up my Heart, (*O my Lord!*) and lodg my affections in the place where my Treaſure lies: Let all that I think, ſay, or do, intend thy honour; and let my Soul and Tongue reſound always, *Glory be to God on high.*

At *Dominus vobiſcum.*

BE thou always with me, (*O my God!*) & let thy Grace never depart from me.

At the Prayers, or Collects.

Humbly joyn your Prayers with them of the Prieſt, ſaying,

O

O Eternal *Lord God!* look mercifully upon thy well-beloved Spouſe, the Catholick Church; and graciouſly receive the Petitions which ſhe humbly preſents to the Throne of thy Sacred Majeſty, by this Prieſts mediation and Miniſtry. Hear us, (*O Lord!*) and help us, for thy dear Son's ſake, our only Saviour and Redeemer, Chriſt Jeſus.

At the Epiſtle.

Entertain your ſelf in conſidering how our Bleſſed Saviour was hurried from Annas *to* Caiphas, *from* Pilate *to* Herod, *from one place to another in the time of his Paſſion: How he was queſtioned, accuſed, buffeted, abuſed: Then pray for patience in your ſufferings.*

O Sweet *Saviour!* I moſt humbly beſeech thee, by the Merits of all thy unjuſt Sufferings, to give me courage, conſtancy and patience in all ſuch occaſions of injuries croſſes, and contradictions, as thy Divine Providence ſhall permit to befal me, during this my lifes Pilgrimage. Grant that I may equally adore thy Eternal Will in proſperity, and adverſity, and reſignedly ſubmit my ſelf, and all that any way concerns me, to thy moſt juſt and ſacred diſpoſition.

At

At the Gospel.

Rise up, to shew your readiness to obey the Evangelical Doctrin: & stand attentively hearkning to your Saviours own sweet words: (But if you understand not their meaning, reflect upon some other point or passage of your Redeemers life, instruction, or counsel:) Imploring his Grace for the effectual execution of what he there teaches you, advises you, inspires you.

ILluminate my interiour Eyes, (*O God of my heart!*) Unveil my Understanding, and Inflame my Affections; that I may clearly see and know thy holy Will, and chearfully accomplish thy sacred Precepts, Counsels, and Inspirations.

At the Creed.

You may make a profession of your Faith by a mental or vocal recital of your Creed, *together with the Priest. Or say briefly thus:*

O Soveraign *Deity*! I firmly believe thee to be one God, in three Persons; who madest all things of nothing. I believe, that the Second Person became Man in blessed *Maries* womb, by the Holy Ghosts operation; and that he died for me, and all mankind on the Cross. I believe, that he arose from

from Death, that he aſcended into Heaven, and that he ſhall judg the whole world in the laſt Day. I believe the holy Catholick Church, and whatſoever ſhe teaches and defines. And in this Faith I will live and die.

Offer up your prayers alſo for the Illumination and Converſion of all Unbelievers.

TAke pity, *O Lord*, upon all Infidels, Hereticks, and Schiſmaticks; And remember (*O moſt compaſſionate Creator*!) that thy powerful hand did not bring theſe perfect products out of their eternal Nothing, and ſtamp their Rational Souls with thy own ſacred Image, in order to deſtroy and abandon them, ſince thou haſt been graciouſly pleaſed to ſend down thy only Son, my dear Saviour, to Redeem and Ranſom them (as well as my unworthy ſelf) with the price of his moſt precious Blood.

Dart therefore (*O Soveraign Lord, and ſincere Lover of all Souls*!) ſome efficacious beams of thy heavenly light, into their dark and deceived Underſtandings: that they may ſee the Truths of thy ſacred Myſteries; and give them Grace to ſubmit their Necks to the ſweet and eaſie yoke of thy Precepts, and thy Churches Preſcripts.

Ah! (*my dear Lord*!) what have I done for,

for thee, or what have I deſerv'd of thee, that I ſhould be called to thy ſaving Faith, & be made a Member of thy ſacred Church? Impart (I beſeech thee) the like favour to theſe your miſled, miſtaken, and unbelieving Creatures: that they may (with me) faithfully acknowledg, adore, and love thee, their glorious Maker and Redeemer; admiringly praiſe and magnifie thy Goodneſs, and joyfully celebrate thy Mercies, with Canticles of eternal gratitude and thankſgiving.

At the Offertory, or Oblation of the Bread and Wine.

Make alſo an humble and hearty Oblation of your Body, Soul, Goods, Friends, to the divine Majeſty.

O Fternal Father! In union of that ineffable Love wherewith my dear Saviour offered up himſelf on the Croſs to thy divine Majeſty; I alſo offer up my ſelf with him: humbly beſeeching thee to direct all my thoughts, words and works to thy Honour, to my own good, to my Neighbours edification.

I offer up this divine Sacrifice, to the glory of thy Name, to the honour of thy Angels and Saints, to ſatisfie for my ſins, to thank thee

thee for thy benefits, to obtain a ſupply of my temporal and ſpiritual neceſſities.

I particularly offer it up, to obtain this Virtue, conquer this Temptation, amend this Imperfection, ſurmount this Paſſion: And for all them who have deſired my Prayers, or to whom I have promis'd them.

At *Lavabo.*

Hum'ly beg to have your Soul waſh'd from all its filth and wickedneſs; reciting the Pſalm Miſerere, *or ſome Verſes of it; as,*

Amplius lava me, &c. Dew down (*O merciful Creator!*) one ſmall drop of thy divine Grace into my ſinful Soul; or rather, ſhowr down an abundance of thy ſweet waters upon me, to cleanſe me from my enormous crimes and impurities.

Aſperges me Hyſopo, &c. Beſprinkle my Soul, (*O Soveraign Lord God!*) with the Hyſop of thy Grace, that I may ſerve thee more purely: Waſh me with thy ſacred waters, till I become whiter than the driven Snow, &c.

At the Preface.

Lift up your heart to contemplate the Beauties, Glories and Greatneſſes of Heaven, whither you

you tend, and which is your only home, aim, and end.

HOw desirable are thy Tabernacles, (*O Lord God of Hosts!*) My Soul sighs, pants, and thirsts after you, more than the wearied Stag breathes after the refreshing Fountains. Draw me after thee (*O divine source of all sweetness!*) and I shall run chearfully after the odours of thy perfumes: for what do I seek but thee, or what can satisfy me but thy self, in Heaven or in Earth?

O that the memory of thy eternal good things, remain'd always deeply ingrav'd in my Soul; how easily should I then disdain all temporal, perishable, and worldly trifles?

O my God, and my All! when shall I be so happy, as to behold thee clearly in thy heavenly Glory?

At Sanctus.

Keep your Heart raised up to your Creator; praising, adoring, admiring the infinite Majesty of the Sacred Trinity, as if you were amidst the blessed Quires of Angels and Saints in Heaven: intoning with them.

HOly, Holy, Holy, Lord God of Sabbath. Heaven and Earth are full of your Glory! Hosanna in the highest.

O

O Holy of Holies! give me a glimps of thy glorious self, that my illuminated Soul may praise thee more purely, and love thee more perfectly.

O celestial Seraphims! who incessantly praise my God; with the sweet Eccho's of your eternally repeated *Holy*; descend from Heaven to help my desirous heart in singing forth his praises; that I may also become holy, pure and perfect in the presence of my Lord and Maker.

At the first Memento.

INto thy sacred Hands (*O sweet Saviour!*) I recommend my Soul with all its faculties, my Body with all its senses, my whole Interiour and Exteriour man with all its affections and actions.

Preserve me (*O all-powerful Redeemer!*) from all Sin and Impurity; and give me perseverance in thy love and service.

Let thy undrainable fountain of mercy (*O Lord Jesu!*) extend also it self towards my Kindred, Friends, Enemies, (*particularly towards such and such*) and all them for whom I ought to offer up my Prayers to thy divine Majesty.

Whilſt the Prieſt purſues the reſt of the Canon in ſilence; do you alſo recollect your Senſes in expectation of your Saviours preſence upon the Altar, which will be aſſoon as the words of Conſecration are ended: Your Heart burning in the mean while, with theſe like deſires of St. Auguſtin.

O My Comforter! appear unto me! O only light of my Souls eyes, let me ſee thee!

O only Joy of my Spirit! Come and glad me with thy preſence!

O only Jubily of my Heart! Let me contemplate thee!

O my Lord, my Life, my Love, my All! Shew me thy ſelf, and I ſhall be ſafe, *&c.*

At the Elevation of the ſacred Hoſt and Chalice, repreſent to your ſelf, how your Redeemer offers up himſelf there to the Eternal Father: and conforming your Devotion to the Spirit of Chriſt Jeſus, you may ſay with heart or mouth.

O Adorable Majeſty! in Union of this affectionate Reverence which my Redeemer now renders thee; in memory of his

his dolorous Passion; And in acknowledgment of my own Nothing, and thy infinit Greatness: I humbly offer unto thee a perpetual submission of all my Being, all my Powers, all my Faculties, Be thou eternally exalted, admired, and glorified, O Holy, Holy, Holy Trinity, My Lord, my God, my All.

Or thus, by way of Ejaculations, Affections, Extasies.

O Goodness! O Mercy! O Love! O Liberality! O immense, infinit, incomprehensible, excessive Charity!

O Eternal Father! behold thy beloved Son, and my blessed Saviour; whom I humbly offer up to thy Divine Majesty in satisfaction for all my offences, negligences, ingratitudes.

I offer thee his purity, innocency, perfection; to satisfie for my impurity, malice, impiety: his Hmility for my Pride; his Zeal for my Tepidity; all the Sanctity of his life, for all the imperfections of my life.

O merciful and compassionate Father! Look upon thy own Sons Charity: Behold how he once offer'd himself, a Bloody Sacrifice on the Cross for my salvation: and how he now

offers himself, an unbloody Sacrifice on this Altar for the same end. *O holy Father!* receive this his holy Sacrifice, in lieu of all the honours, homages, gratitudes, which are due to thy sacred and soveraign goodness from me and all thy creatures.

Keeping your mind still fix'd upon your dear Saviour now present on the Altar, speak unto him with the most tender affections which your Heart can possibly produce, either by Acts of Praise; as,

O Son of God! what can be compar'd to thy Charity? O my Lord! who is like thee in Goodness, in Love, in Liberality? O sweet Jesu! thou art my Rest, my Refuge, my Riches, my Center, my Hope, my Happiness, my All.

Or, by Acts of Complacency; as,

O King of Heaven and Earth! Thou art here the Joy of my Soul, as thou art there the Jubily of thy Saints. Thou art here on the Altar, and thou art there in thy eternal glory and beatitude. O Amiable Sacrifice! O Admirable Invention of the divine Power, Wisdom, and Charity!

Or,

Or, by Acts of Thanksgiving:

O Dear Saviour! How much hast thou done for an unworthy wretch! O the excess of thy goodness! who can sufficiently acknowledg it? O Great Monarch of both worlds! That thou shouldst thus humble thy self for a meer worm upon this Altar!

O ye Angels, Saints, and all Creatures! Come help me to honour, praise, bless, and love my liberal Lord God: who hath (as it were) employ'd his Omnipotency, in order to my benefit and profit.

Or, by Acts of Resignation.

O Jesu! Since thou art pleas'd to render thy self here present for my sake: I here promise a readiness to perform any thing for thy service.

O my God! What wilt thou have me do? thy Will is the Desire of my heart, the Delight of my soul, the Design of my intentions, the Drift of my whole life and being.

O then that I have no Will but thine! no life but for thy Love! no being but to be what thou wouldst have me?

Or, by Acts of Self-Oblation.

O My Lord, and my Lover! since thou giveſt thy ſelf wholly to me, I give my ſelf entirely to thee.

O Saviour! Receive me, take me, poſſeſs me totally, entirely, eternally.

Or, by Acts of Deſire to pleaſe him.

O What ſhall I do, (*Dear Lord!*) in order to pleaſe thee? What do I covet in this world, but to give thee content?

Were there no Heaven, no Hell, no Reward, no Puniſhment; it were yet for me a ſufficient honour and happineſs to be agreeable to thy Divine Majeſty, O my God and my All!

Or, by Acts of Grief, that he is offended.

AH! *My Saviour!* whence is it then, that ſo many Souls forſake thy love; ſince thou art ſo lovely and ſo loving?

Ah! *my Dear Jeſu!* Why did I ever offend thee, ſince thy ineffable Charity deſerved my reciprocal affection! O wretched, wicked, miſerable all they, who love not *Jeſus!*

Or,

Or, by Acts of Desire to Love him.

O Most pure and perfect Lover! who lovedst me from all Eternity! When shall I begin to pay my Love, which is so long since due to thy Divine Goodness!

O when shall I truly hate the World, Sin, and my Self, for thy Love and Service?

Or, by Acts of Desire, to see him in his Glory.

O King of Glory! When shall I clearly contemplate thy amiable Countenance, in thy Happy Kingdom?

O Life of my life, and Love of my Soul! When shall I leave this loathsom and imprisoning Earth, and be admitted into thy lovely *Paradise?*

At the Second Memento.

O Compassionate Creator! Take pity upon the poor Souls in *Purgatory*, (*Particularly, such and such.*) And let the s
Mercy, which hath been grac
to pardon their Impieties, mi
Punishments: That by the me
Son's Death and Passion, (w
this Holy Sacrifice most humb

thy Sacred Majesty in their behalf) they may speedily be translated to that state of glory, for which thou eternally designedst them.

At the Pater Noster.

Humbly crave such things, as are contained in these Seven Petitions.

1. O Heavenly Father! I most heartily congratulate thy infinite Glory and Greatness. Give (I beseech thee) the light of thy Faith to all Infidels, and the grace of thy Love and Charity to all Christians: That thy sacred Name may be sanctified by all men upon Earth, as it is by all the blessed in Heaven.

2. O Holy, holy, holy Trinity! enter, remain, raign in our hearts, souls, affections: that we may serve thee, love thee, honour thee upon earth, as thy Saints do in Heaven.

3. Teach me, (*O Lord!*) to perform thy Will, [1.] Perfectly, [2.] Purely, [3.] Promptly, [4.] Perseverantly.

... of Life! which descendest ... o give life to the world! give ... soul, that I may live by thee, ... by thy grace, in thy favour,

5. O

5. *O liberal Father!* For the love of thee, I freely forgive all ſuch as have any way offended me: and for the love of thy dear Son, I beg forgiveneſs of all my own offences, againſt thy divine Majeſty.

6. Behold, (*O my bleſſed Creator!*) how I am on all ſides encompaſſed with cruel enemies: Lord, I refuſe not the combat, ſince 'tis thy Will; but I beg thy gracious aſſiſtance, that I may get the victory, and that thou mayſt have the glory.

7. Deliver me (*O All powerful Lord God!*) from all Evil; from all corporal, ſpiritual, temporal, eternal miſeries: From Sin, from my ſelf, and from whatſoever diſpleaſes thy divine, infinite, amiable, adoreable Majeſty.

At the firſt Agnus Dei.

O Sweet Lamb of God, pardon all my Sins: and particularly *ſuch and ſuch an one*, wherein I have moſt grievouſly and frequently offended.

At the ſecond Agnus Dei.

O Innocent Lamb of God! Implant all Virtues in my Soul: and eſpecially *this and this*, which I ſeem moſt to ſtand in need of.

At the third Agnus Dei.

O Peaceable, pure, and perfect Lamb of *God:* Give me *Peace* of Conſcience, *Purity* of Heart, *Perfection* of Spirit, *&c.* and whatſoever will render me moſt agreeable to thy Divine Majeſty.

At Domine non ſum dignus.

HUmbling my ſelf in the Preſence of thy Sacred Majeſty, (*O Soveraign Lord Jeſu!*) I *adore* thy Goodneſs, Greatneſs, and Glory; and *acknowledge* my own Unworthyneſs, Baſeneſs, and Nothing.

Whil'ſt the Prieſt Communicates.

If you are to Communicate Sacramentally, theſe Prayers and Devotions may ſerve you for a ſufficient Preparation: Howſoever you may Communicate Spiritually, to your great Profit and Merit, in all the Maſſes *at which you aſſiſt. This Spiritual Communion conſiſts in theſe Two Points:*

1. A *Lively* Faith *of your* Saviour's *Real Preſence in the Sacrament.*
2. *An Ardent* Deſire *to Receive Him in-*

to

to your Soul, and to be perfectly united to Him.

O my ſweet Saviour! the Soveraign Lord of my Heart, and the beloved Object of my Affections! I adore thy Sacred Body, Blood, Soul, Divinity, cover'd under theſe Sacramental Forms! O that I had all the neceſſary Diſpoſitions of a worthy Communicant! Do thou only ſpeak the word, (*O All-powerful Lord God!*) and my Soul ſhall be ſaved. Enter (*O my beloved Bridegroom!*) into this poor Lodging; enrich it with thy infinite Perfections; fit it up (as thy ſelf beſt knows and pleaſes) for thy own Entertainment.

At the laſt Prayers.

Render your Hearty Thanks to the Divine Majeſty, for all his Gifts and Benefits.

O My *God!* My Deſire is always to praiſe thee, for thy always continued Favours. But, Ah! my Frailty, Tepidity, and Weakneſs interrupt my Deſires, Wiſhes, and Affections: Make uſe therefore of thy own Goodneſs, (*O my Gracious Redeemer!*) in ſupplying my preſent Defects, pardoning my paſt Negligences, preſerving me from future Failings, and praiſing thy ſelf in me, and all thy Creatures.

At the Prieſts final Benediction.

O Sweet Jeſu! beſtow on me this day thy *Bleſſing* with this of thy Miniſter; preſerve me from all ſin, and give me perſeverance in thy ſervice: That at the laſt day of thy dreadful Judgment, I may receive that happy Benediction amongſt thy Elected and Predeſtinated Children, of *Venite Benedicti*: Come ye bleſſed of my Father, and take poſſeſſion of the Kingdom, which was prepared for you from all Eternity.

At the laſt Goſpel of St. John.

This Goſpel is alwayes recited in the end of Maſs, *as containing the ſublimeſt myſteries of our Faith, and being an abridgment of the mervails hidden in the holy Trinity.*

And at thoſe words; Verbum caro factum eſt, The Word was made fleſh, (*Words never enough to be reverenced,*) *the Prieſt and People fall down upon their Knees. And at the end thereof.*

The laſt word is Deo gratias, Thanks be to God, *for the accompliſhment of theſe holy Myſteries.*

I Render thee all poſſible praiſe and thanks (*O Soveraign Creator*!) for the favour I have

have this day received of thy bounty, and of which many better deſerving Chriſtians are deprived. Receive *(O Lord!)* my unworthy prayers, ſupply all my defects, pardon all my indevotions, diſtractions, and irreverences, and grant that by the ſtrength and virtue of theſe divine Myſteries, I may march on cheerfully, couragiouſly, perſeverantly in the path of your Precepts, Love, and Service, amidſt all the temptations, troubles and dangers of my lives Pilgrimage; till I ſhall one day happily arrive at thy holy Mountain, which is thy Heavenly Paradiſe; where with thy bleſſed Angels and Saints, I ſhall more clearly contemplate thee, more perfectly enjoy thee, and more underſtandingly celebrate thy infinite Goodneſs and Mercy, with uninterrupted Canticles of eternal Praiſe, Admiration and Gratitude.

¶. 10.

Directions, Devotions, and Entertainments for Sick Persons.

1. What the Sick Party is to do at the Beginning of his Infirmity.

1. *WHen any Sickness shall seize upon you, receive it no otherwise, than as the Summons of Death, and render most humble and hearty Thanks to your Heavenly Father, for giving you this Paternal Visitation, and timely Warning.*

2. *Though the best disposition to a happy Death, is to have led a holy Life: yet whatsoever your Life hath been formerly, you are now to resolve seriously to spend the short remainder of your time in your Creators love and service; and in order hereunto,*

3. *Endeavour to have discreet and devout persons about you: for if ever poor man hath need of faithful friends, it is surely in the time of sickness, and in the Hour and Agony of his death, when his own Forces fail him, when his grievous pains oppress him, when his Ghostly Enemies are most busie about him.*

4. *Above*

4. *Above all, ſtrive to have the company of your Confeſſor at fit ſeaſons: entreating him to take your ſoul into his charitable care and conſideration, to entertain you with the continual inculcation of your duty, of your Creators mercy, of your ſins heinouſneſs, and of whatſoever he ſhall think proper to diſpoſe you for eternity.*

5. *Confeſs and Communicate with all poſſible fervour, Zeal and Devotion; and then reſt in peace, hope and confidence; caſting all your Sins, Cares and Fears, together with your whole ſelf into Chriſts open Wounds.*

6. *Trouble not your mind with an over-ſcrupulous Examination of your Conſcience, or deſire to make a general Confeſſion, (eſpecially if you have of late had a convenient and ordinary care of your duty) for this ſhews want of Confidence in your Creators mercy, and your Redeemers merits. Yet if any thing of moment troubles your mind, and hinder your interior tranquillity, diſcover it briefly in Confeſſion, and then remain fully ſatisfied for the future: conforming your ſelf quietly, patiently and obediently to the* Dictamen *and Judgment of your Ghoſtly Father.*

7. *Deſire your Phyſician, Friends, and Ghoſtly Father not to flatter you, but freely to deliver their ſenſe and opinion concerning the danger of your preſent ſickneſs; that ſo you may have*

have time to ſettle your Spiritual and Temporal affairs.

8. *When it ſhall be told you as it was to* Ezechias, Diſpoſe of thy houſe, and ſet all things in order; for thou ſhalt die, and not live: *Then (at laſt) without delay, fall ſeriouſly to the making of a ſettlement of your four ſorts of Houſes.* 1. *Your* Interiour Houſe, *which is your Conſcience.* 2. *Your* Exteriour Houſe, *which is the houſe of your Birth, Family, Parents, Kindred, Domeſticks, and whatſoever concerns your temporal means.* 3. *Your* Inferiour Houſe, *which is the Body, wherein your Soul dwells during this mortal life.* 4. *Your* Superiour Houſe, *which is Heaven, whither your Soul aſpires after this her Pilgrimage.* [1.] *The* Interiour Houſe *of your Conſcience muſt be carefully cleanſed from all crimes, adorned with all Vertues, and prepared with the Sacraments of Confeſſion, Communion, Extream Unction.* [2.] *The* Exteriour Houſe *of your Family muſt be cared for, by making a clear, pious, and equitable Teſtament of ſuch Goods as you poſſeſs.* [3.] *The* Inferiour Houſe *of your body muſt be provided for, as to its Burial after your Souls departure.* [4.] *The* Superiour Houſe *of Paradiſe, for which you were created, muſt finally be cared for: not only by continual praying for final perſeverance, that ſo you may not loſe your hopes and title to it;*

but

but alſo by perpetually practiſing ſuch Acts of Sanctity, as may encreaſe your merit; and raiſe you higher and higher in the divine favour till the hour of your death.

9. *If there be any* Reſtitution *commanded, any* Alms *to be diſtributed; any* Acts of Juſtice *or* Piety *to be performed; delay it not, for fear of Deaths ſurprizal: O how many Souls burn in Hell Fire for having driven off from time to time their doing of Penance, their Converſion to God, their Reſtitution of ill gotten Goods, their doing of Juſt Actions!*

10. *The like is to be ſaid of your being reconciled to your Enemies, if there be any ſuch occaſion; for without perfect Charity, all is loſt;* and *he that hates his Neighbour is a murderer.*

11. *If your Sickneſs encreaſes, you muſt timely ask the Sacrament of* Extream Unction: *which being received with due Devotion and Contrition is of great vertue and efficacy remitting all Venial offences, and cancelling all ſuch Mortal Crimes as eſcaped your memory in Confeſſion: yea, and ſometimes curing you of your Corporal Infirmity, according to that of Saint* James. Is any one ſick? Let him call for the Prieſts of the Church to pray over him, and anoint him with Oyl in the name of the Lord, and the Prayer of Faith ſhall ſave the Sick, and our Lord ſhall raiſe him up; and if he be in ſins, they ſhall be forgiven him.

12. *Drive*

12. *Drive out of your fancy, that fond and fooliſh Opinion of ſome ill grounded Chriſtians, who conceive theſe holy Ceremonies,* (to wit, the receiving of their *Viaticum* and extream Unction) *to be a haſtning of their death: no, they prolong your life, if it be for Gods honour and glory; or prepare you for a better life, which ſhall laſt for all Eternity.*

13. *If there be any Perſon about you which may probably endanger your Quiet, or trouble your Conſcience, or give occaſion of new Temptations, by reaſon of any paſt ſinful familiarity, or diſaffection: endeavour to have him or her removed: for ſuch Objects may cauſe you to loſe more merit in a moment, than all the Prieſts of the World can cauſe you to gain in your whole life time.*

14. *If notwithſtanding all the moral diligence you have us'd in making your Confeſſion, the Devil ſhould ſuggeſt any enormous Crime to your memory, as forgotten, or not ſufficiently ſpecifi'd with all its due circumſtances, intending thereby to diſquiet your mind, or to drive you into deſpair: confeſs it ſpeedily, humbly, ſincerely; which will ſhame him, and ſecure your Soul; But if your weakneſs, or want of ſpeech permit you not to declare it; excite your ſelf to an inward act of Contrition, ſaying in your heart,* Jeſu pitty me, pardon me, abſolve me.

15. *Having*

15. *Having ſetled all things as diſcreetly and diligently as you can, (to wit, your temporalities by a clear and conſcientious Teſtament, and your Soul by a ſincere Confeſſion, and by a devout receiving of the Sacraments of the* Euchariſt *and* Extream Unction.) *Leave off all other thoughts and employments, and prepare your ſelf only for a happy Death; and in order hereunto:*

16. *We ſhould adviſe you, (as far forth as your time and ſtrength will permit,)* to execute your own Teſtament; *by diſtributing ſuch Alms as you have determined to beſtow, and performing ſuch acts of Piety as you intended, without delay: ſo making your own Eyes the Overſeers, and your own Hands the Executors of your Will; and not to leave all to them who may forget, or neglect, or perchance refuſe to accompliſh it.*

17. *Then make another Spiritual Teſtament, in ſome ſuch like manner.* [1.] Give your Soul to God, to ſerve him, love him, lodg him. [2.] Your Will and Judgment to your Spiritual Guide. [3.] Your Heart to your Brethren, Aſſiſtants, Attendants. [4.] Your Memory, Underſtanding, and Spirit, to remember, admire, and meditate upon your Greators Goodneſs, and your Redeemers Mercy, *&c.* [5.] Your Tongue to

to pray and praise God, and to speak meekly to your Neighbours.

18. *Be as quiet, obedient, and content as you can*; O what rare Virtues are Meekness, Quietness, and Obedience in sickness, and of how great Edification! *Know therefore that whatsoever hinders your quietness and meekness, are meer temptations, and come not from God, but from your Ghostly Enemy*; as to be troubled that you cannot pray, sleep, eat, keep your Physick, &c. or that you are so burdensom, chargeable, noisom to others; or that you are molested with abominable imaginations, &c. *For all these are shadows, and only imaginary difficulties, to a well setled and resigned Soul.*

19. *Yet be not so careless, as to addict your self so much to your ease, extroversion, and recreation, that you forget God and your Soul: nor so attentive, that you afflict Nature, or increase your disease; but to endeavour to be as indifferently cheerful, as your frailty will permit.*

20. *Beware of being over-curious, or delicate in your Diet, over-tender of your Treaty, or over-solicitous of your Health: Leave all to God with a Childish simplicity and sincerity: taking him for your Father, Physician, and Friend, who loves you, sees you, and takes care of you.*

21. *Com-*

21. *Complain little, desire less, refuse nothing, seek not to be moaned: but being ask'd, tell truly how you find your self, making no aggravations of what you suffer, but humbly requesting the Prayers of them that visit you:* saying, I am indeed sick, but Gods Will be done; pray for me.

22. *Take all things necessary for your recovery, without any scruple or repugnancy.*

23. *Neither praise nor dispraise your self, nor care what others say or judge of you.*

24. *Entreat some devout person to read now and then discreetly and distinctly in some good Book of Resignation and Confidence, and to pray sometimes with you, for your ease and comfort.*

25. *Seek not much content from Creatures, or from any Person, or from your Ghostly Father himself, but place your whole confidence in God your Creator, and expect your chief comfort from Christ your Redeemer.*

26. *Communicate as often as your Confessor shall permit, and Confess once a Week, and that only few things, without anxiety, perplexity, or scrupulosity.*

27. *Let not the memory of your past offences, or the doubt of your future estate, or the feeling of a present impatience in your sickness and sufferings, afflict your Spirit; much less any representations or Images, be they never so fearful and abominable; which are no more to be valued*

valued than as Dreams *proceeding from your Bodies indiſpoſition: for your Heart being ſolidly converted to God your Creator, and averted from all that is diſpleaſing to his Divine Majeſty, none of theſe things can hurt you, but rather give you occaſion of merit.*

28. *Before or after the receiving of your* Viaticum; *ask Pardon of the whole World, of them there preſent, and of any particular perſon, whom you conceive to have hurt, hindered, ſcandalized, or contriſtated: ſaying,* For thy ſake *(O my Lord and Saviour!)* I freely forgive all who have any way offended me; and I humbly beg of all them whom I have any way offended, that for thy ſake they will freely forgive me.

29. *During the whole time of your ſickneſs, you have two things chiefly to do.* [1.] To Suffer. [2.] To Offer: Suffer patiently what you feel, and Offer your ſelf willingly to ſuffer more, if it ſo pleaſes the Divine Majeſty.

30. *Inſtead of reflexions upon Sin and Hell, fix your mind upon Heaven, and conſider what a happineſs it is to love, ſee, enjoy, pleaſe, and praiſe God eternally in his bleſſed Paradiſe: where there will be no more fear, doubt, temptation nor occaſion of offending him: where he will wipe all tears off your Eyes, ſweat off your Brows, blood off your Wounds: where you ſhall poſſeſs perfect*

perfect Health and Welfare, true Life and Liberty, full Peace and Plenty for evermore.

Read over these few points of Instruction, or cause them to be often read unto you, (during the intervals of your Disease) ponder them seriously, and practise them devoutly: and be hopefully confident, that if you endeavour to conform your self in your sickness to this (or the like) Method, you cannot depart this life out of Gods grace and favour; but that he will call you to live with Himself and his holy Angels and Saints in his happy mansion of Eternity.

Then recite with a sincere Devotion this following Prayer.

A Prayer to be said when one first falls sick.

SIckness, (*O my Soveraign Lord God!*) is a just punishment of Sin; which corrupting the Souls integrity, hath subjected the Body to misery: And I acknowledg my Sins to have been so great, that I deserve to suffer a far greater Misery. I have, (alas! I humbly confess it, and now heartily lament it,) long abused the Health which your bounty bestowed on me, and employed the strength was lent me to serve you, to become more powerful in impiety: I have yielded to my Appetites whatever they desired, and instead of measuring the use of your

your Creatures by the rule of Neceſſity, I have followed the law of Senſuality: Is it not then moſt juſt I ſhould at laſt loſe the goods I ſo long abuſed? Yes, *O my Lord!* and you deal favourably with your rebellious Servant, if the pains I now ſuffer may ſerve to expiate the future Puniſhments my Sins have deſerved. Give me therefore, *O my Gracious Soveraign!* the Spirit of perfect penance, that I may zealouſly riſe up againſt my ſelf to revenge your offended Juſtice; and that to appeaſe and ſatisfie it, I may ſuffer my preſent Sickneſs, not only with patience, but with pleaſure, alacritie, and gratitude. Strike me, *O my God!* Scourge me, burn me, wound me, cut me, and kill my Body, ſo you pardon my Sins, and ſpare my Soul in Eternity; In hope of which happineſs, all Sufferings ſhall ſeem ſweet to me, as proceeding from your paternal hands; and I here diſavow all expreſſions of complaint, which the violence of my Diſeaſe may hereafter draw from my Tongue, but not from my Heart; which is wholly reſign'd to my dear Lord's will and pleaſure. Nor will I care to be informed how long I muſt lie languiſhing in this my Infirmity, or whether Death ſhall in this battle be defeated, or become victorious over my life: No *my Lord!* I abſolute-

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ly leave the diſpoſal of my Body, Soul, and all that concerns me, to thy Divine Will and Pleaſure; and deſire nothing, as to my Life and Death, but that the ſhort remainder of my Life may be ſpent in loving thee, ſerving thee, and ſuffering for thee; and that whenſoever thou ſhalt ſend Death to cut its thread, my Soul may be found ready prepared for her happy Eternity. In the mean ſpace, it matters not, whether I am cheriſhed, or contriſtrated; I will endeavour to be indifferent to either, ſince I deſerve not the one, and my Sins render me worthy of the other. Thy innocent Son, (*O Eternal Father!*) who ſuffered not (as I do) for his own Sins, was deſerted by his Diſciples, and even by thy ſelf alſo: And ſhall I, after this Example, expect from Men any Aſſiſtance, Tenderneſs, and Compaſſion? I only beg of thee, (*My Bountiful and Compaſſionate Creator!*) ſome ſmall Communication of that Spirit, wherewith thy patient Son, my ſweet *Saviour*, ſuffered, that ſo uniting all my Pains to his Paſſion, they may acquire the Dignity, (which their own Nature denies them) to be acceptable to thy Divine Majeſty. Whoſe Sacred Name be praiſed by me, and all Creatures, for evermore.

Demands to a Sick Perſon, at the Receiving of

the Viaticum, *or Extream Unction; or at other fit times.*

1. DO you firmly, heartily, and humbly believe all the Articles of Faith, and all the Holy Scripture, according to the ſenſe of Catholick Doctors, and Definitions of the Church?

2. Do you deteſt all Superſtitions, Schiſms, and Hereſies condemn'd by the Church?

3. Are you glad and deſirous to die a Member of this true Catholick, Apoſtolick, *Roman* Church; in the Faith taught by our Lord Jeſus, and participation of the holy Sacraments?

4. Do you acknowledg that you have grievouſly offended God your Creator, who hath been ſo bountiful unto you? and are you ſorry for all your ſins, ingratitudes, negligences, omiſſions, commiſſions, loſt time and opportunities, rejected Inſpirations.

5. Do you ask pardon of the Divine Majeſty, and all your Neighbours whom you have any way offended, diſedified, contriſtated, wronged or ſcandalized?

6. Doth your Sorrow for all theſe things proceed, not ſo much for fear of death, hell, and puniſhment, as for the offence, diſpleaſure and diſhonour of God, whom you ſhould have loved above all things.

7. Are

7. Are you fully reſolved by Gods grace and aſſiſtance, (if you out-live this ſickneſs) to amend your Life, and rather to leave, loſe, and ſuffer any thing, than to offend God; And do you deſire life only to this effect, that you may better ſerve him?

8. Do you wiſh you could love God with as great ſincerity, as the bleſſed Saints do in Heaven, and as the moſt perfect Souls do upon Earth?

9. Have you perform'd ſuch Penance, made ſuch Reſtitution, done ſuch ſatisfaction to God and Man, as your Confeſſor hath enjoyned you; or are you content and ready to do it?

10. Do you recommend your ſelf to the Prayers of the bleſſed Virgin *Mary*, of your ſpecial Patrons, and in particular, of your good Angel Guardian?

11. Do you diſtruſt, diſavow, and renounce all your own merits, vertues, and perfections; and truſt to be ſaved by the Mercies of God, and Merits of your dear Redeemer?

12. Do you render hearty thanks to the divine Majeſty for all his favours & bleſſings; and eſpecially for that of your Converſion and Vocation to his true Church and Faith: And alſo for all the Croſſes he hath permitted to befall you, and even for this your preſent Sickneſs in which you now languiſh?

13. Do you absolutely and entirely resign your self to his Sacred Will and Disposition, for all Time and Eternity? And are you indifferent to Sickness or Health, to Life or Death, to Comforts or Crosses, and to whatsoever shall be conformable to the Divine Liking and Pleasure?

14. If the *Devil* tempts you in matter of Faith; What will you answer him? *I believe in God, and his Church.* Or, In matter of Despair? *'Tis true, I am a great Sinner, and deserve Hell: Yet my Saviour is my Hope, my Pledge, and my Surety: And when* God *ceases to be Good, and* Jesus *to be my Saviour, then will I cease to hope for Mercy, and not before.*

15. But if your Ghostly Enemy continues to afflict, affright, and terrifie you with the Memory of your Sins, *God*'s Judgments, and Hell's Torments; What will you do? I will say, *Live* Jesus, *my Lord, and my Love; and I will put his Death and Passion betwixt me and them all.*

16. If through the Suggestion of *Satan*, or any self-frailty, or surprizal, you should chance to fall and swerve from any of these good Purposes and Resolutions? *I now declare it to be of no force for evermore: And I will, by* God's *Grace, return speedily to him again.*

Other

Other Questions proposed to a Penitent, languishing, and loving Soul, by her Confessor; to dispose her to an happy Death, with her Answers unto the same: By way of a Dialogue *between* God, *and Her. This is proper for more Spiritual Persons.*

GOD. My Child! the last Hour of thy Mortal Life runs now in the Watch of my Divine Providence: This is the moment on which depends thy Eternity. Answer me therefore heartily, conscionably, and confidently to these Points which I shall here propose unto thee.

Soul. *O my* God! *be thou blessed for evermore, and thy Sacred Will be done in me, and in all thy Creatures: Speak,* Lord, *for thy Servant hears attentively, and will answer sincerely, as in thy Presence, who penetratest into the Secrets of my Heart. And I most humbly beseech thy Divine Majesty, that I may supply by my inward Will and Desires, what I am unable to express by my outward Words and Gestures. I confess and acknowledge my Imperfection, Ignorance and Unworthiness to speak to thee,* (My Lord, and my Maker!) *or to be by thee remembred or regarded; but hoping in thy Gracious Assistance, I will humbly obey thy Commands.*

1. Art thou willing to die a Member of my Church, at this Time, in this Place and Company?

O my God! *I desire (even from my very heart) to die a true Child of thy holy Church, believing all that the said Church teaches, and am ready rather to lose my life, than leave my Faith. As for all other circumstances of my death, I am altogether indifferent how, when, and where I shall live or die, so it be in thy sweet favour and friendship, and according to thy sacred Will and Pleasure.*

2. Doth not thy Soul covet to be in my custody and love; and to return to me, her Center, Sanctuary, and place of Rest?

This (O my Lord!) *is the earnest suit of thy poor servant; For I well know, I am safe and secure in thy powerful Custody; and if thou lovest me, I am sure to enjoy thee, because thou never leavest them whom thou lovest.* O Rest, *long expected, much desired, and frequently sighed after, when shall I enjoy thee?* O my Creator! *Let my soul repose in thee her Center; She was made for thee, and she will never be truly quiet and content, till she returns to thee, and becomes united to thee, her final end, and only felicity.*

3. Dost thou not heartily detest all Sin, all Error, all Inordination of Will and Affection?

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I do, (most gracious Lord!) *and whatsoever is any way contrary, or displeasing to thy Divine Majesty; being desirous to have absolutely no Will at all, but only thine.*

4. 1. What wilt thou have to be thy last Word. 2. Thy last Wound. 3. Thy last Will. 4. Thy last internal Act of Affection to me?

1. Sweet Jesu receive my soul. 2. *Wound me with thy Love, that I may be wholly thine.* 3. *I give my self, and all to thee, to whom all is due.* 4. *I choose thee for my God, and will be thy Bond-Slave for ever: I desire nothing either for time or eternity, but thy only Will: Be thou what thou art, to wit, all goodness, all glory, all happiness; and let me be what thou wilt, and as I may be most pleasing to thee.*

5. What is thy Affection towards Creatures? What thy Aversion from them? Art thou truly content to leave all, and to be left by all?

I cannot perceive (O my God!) *that I am averted from any reasonable Creature, though I often feel my self upon light occasions moved with displeasure against some of thy servants,* (*whose feet I am not worthy to kiss;*) *yet I now, even with all my heart, wish to them Happiness in this life, and eternal felicity in the next.*

Neither do I envy any ones prosperity in any

thing whatsoever; but humbly beseech thee, (my sweet Jesu!) *if it be for thy own Honour and Glory, to bestow more Favours, and greater Blessings upon all thy Creatures. And this I most heartily crave for those especially with whom I have had, or shall hereafter have any Difficulty, and whom my Nature is least inclined to affect.*

Whatsoever inordinate Affection I ever had, or now have, either to my Self, or any Created Object, I do here, in thy Adorable Presence, disavow, and utterly renounce; converting my whole Heart and Love to thy Sacred Majesty; and desiring to honour and affect all thy Creatures in thee, and for thee only.

I am content (O my God and All!) *to leave all, and that all should leave and abandon me: Only permit me to live under the Shadow of thy Wings, and to have thee always present with me.*

6. Wherein do'st thou most trust and confide in dying?

O my Creator! *In thy Infinite Mercy, and in the Merits of my Sweet Redeemer,* Christ Jesus, *is all my Hope and Confidence: And I humbly present this unspeakable Treasure, (I mean, the Death and Passion of my Lord* Jesus) *before the Throne of thy Justice,* (O my dread Soveraign!) *as also the Merits and Intercessions of the Immaculate Virgin* Mary, *and of all*

all thy glorious Saints. Lo, (my Lord!) *this is all my Trust, Comfort and Confidence; here is all my Hope, Riches, and Treasure; and in this I will rejoyce for ever; For of my self, I am miserable, wretched, wicked, having nothing in my Soul to adorn it, or render it grateful to thy immense purity, and infinite Goodness.*

7. (1.) Hast thou not greatly offended me? (2.) Doth it not much grieve thee? (3.) If thou couldst recal it, wouldst thou do it? (4.) Wouldst thou Confess all again, and that in Publick, if it were my will? (5.) What dost thou offer in Satisfaction? (6.) What Penance art thou content to undertake? (7.) Wilt thou ask Pardon for all thy Scandals? (8.) If all hearts were thine, as they are mine, how wouldst thou dispose of them?

1. O most merciful Father! *I confess I have most grievously offended thy gracious goodness, and that I have often deserved Hells eternal punishments: but thy Mercy hath spared me till this present, to the end I may become converted and live: Be thou ever blessed and praised by me, and all creatures for evermore.* 2. *I am sorry and grieved to my very soul, that I have offended so good a God; and that there hath been so great a dissimilitude in my Soul with thee, according to whose sacred image it was created.* 3. *Pardon me* (O compassio-

nate Father!) *pardon your now repenting, returning, converted Child: For could I recal, undo, and cancel all the Evil I have ever thought, done, or ſaid, I would ſurely do it, though the difficulty coſt me my Life.* 4. *And I would moſt readily re-confeſs all my Sins, (though they are very many, and monſtrous) in the Preſence and hearing of the whole World, if I underſtood by thy Deputy, my Ghoſtly Father, that it were thy Will and Pleaſure.* 5. O my God! *If thou demand ſt Satisfaction from me, which way ſhall I turn me? I will run to my ſweet* Jeſus, *and preſent thee with the precious Merits of his moſt holy and painful Life, and of his moſt cruel and ſhameful Death, in full Satisfaction for all my Offences.* 6. *As for Penance, Behold my weak Body, and languiſhing Soul; inflict upon them what Puniſhment thou pleaſeſt, only ſpare me for Eternity.* 7. *I beſeech thee,* (O my ever bleſſed Creator!) *by the Paſſion of thy Son* Jeſus, *to pardon all the evil Example, notorious Scandal, and bad Counſel, which I ever gave to any Perſon: And I heartily ask Pardon of all them, who have received any harm by me, either in Body or Soul; humbly begging of thee,* Sweet Jeſu! *to forgive and waſh away in thy precious Blood, all thoſe Spots, which by my Fault they have incurred.* 8. O the only Beloved of my Soul! *had I the diſpoſing of all Hearts, I would moſt freely beſtow them all on*

of thee: Nor would I permit them to be imployed so much as one moment of time, in any other Exercise, than in loving, praising, and magnifying thy Sacred Majesty.

8. Do'st thou not ardently desire to Love me, to See me, to Enjoy me, and to Please and Praise me, as my Blessed Angels and Saints do in Heaven?

O my Lord! *I desire above all things,* 1. *To love thee, for thy own sake, because thou art most worthy to be beloved.* 2. *I long and languish to see and enjoy thy beatifying Countenance; but my own Unworthiness tells me, It is an over high Presumption; therefore I humbly resign my self to thy Holy Will.* 3. *Yet,* (O Gracious Creator!) *fain I would Praise and Please thee, as those Happy Choristers do in Heaven.*

9. (1.) Why art thou afraid to die? (2.) Did not I die for thee? (3.) And wilt not thou die for me?

O my dear Soveraign! *When I reflect upon my sinful Life, I tremble at Death's Memory and Approach: But* (O dear Jesu!) *when I consider thy infinite Merits and Mercies, I am comforted, I become confident; and I remain content to die whensoever it shall be thy good Pleasure, because thou being my* God, *sufferedst Death, to give me Eternal Life.*

10. How long art thou content to lie languishing in Sickness; and after Death, to remain punished in *Purgatory?* *Even*

Even as long as it ſhall pleaſe thee, (my Lord and Lover!) *for in Sickneſs, in Death, and after Death, I wholly reſign and abandon my ſelf to thy Sacred Will and Diſpoſition.*

11. 1. Have I not been bountiful, liberal, and loving to thee? 2. Haſt thou well requited this my Love and Liberality? 3. What Thanks do'ſt thou give me? 4. At leaſt, what do I deſerve from thee?

O my Lord! *Thy Liberality, Mercy, Goodneſs, and Love to me,* (*thy moſt ungrateful Vaſſal*) *hath been exceſſive, immenſe, unmeaſurable: And, Alas! I have never requited the leaſt of thy Benefits by any faithful Service, fervent Affection, or ſincere Gratitude.*

But now, (O my Royal Benefactor!) *behold I here,* 1. *Render thee all the humble Thanks, Benedictions, and Praiſes I am able.* 2. *I heartily wiſh, it were in my Power to praiſe, honour, and love thee with that Purity, Fervor, and Affection, as thou deſerveſt, and I deſire.* 3. *Since I know my ſelf to be altogether uncapable to pay what I owe thee; therefore, I beſeech thee to pay thy ſelf out of thy own infinite Stock of Mercy, and thy Son's immenſe treaſure of Merits.* 4. *Thy ſelf* (O my Soveraign Lord God!) *is thy own Praiſes; and this I offer up unto thy Divine Majeſty.*

12. 1. How much did I ſuffer on the Croſs? 2. For whom? 3. What moved me to it? 4. What

4. What did I thirſt after in dying, and crying *Sitio?* 5. Compare thy pains with mine; is there any proportion? 6. Will not all this move thee to ſuffer a little Sickneſs and Death for me?

O my dear Redeemer! *I am not able to conceive, much leſs to expreſs the diſmal torments thou endureſt at thy Death.* 2. *Yet I know, it was all to Redeem Sinners, and my ſelf in particular.* 3. *And the only motive was the great affection thou hadſt to ſave my ſoul, that I might Love, Praiſe, and Enjoy thee eternally.* 4. *I believe thy Thirſt was after my love and Salvation;* 5. *And I wiſh that mine may be after thy only Love and Honour.* 6. *In thanksgiving for all which thy love, favours and benefits; and becauſe thou art my God, I abſolutely reſign my ſelf to ſuffer and die, when, how, and where it ſhall pleaſe thy divine Majeſty.*

13. But what if thou art not of the number of my Elect? and that out of my ſevere Juſtice I ſhould ſend thee into Hell fires?

O my God! *I remit my ſelf wholly to thee: and were I aſſured of that fearful Separation from thee, yet I would ſtill endeavour to love thee, ſerve thee, and adhere to thee, during this my pilgrimage on earth, with all poſſible diligence, ſincerity, and fidelity.*

14. Doſt

14. Do'ſt thou not much deſire in dying, to have the Fruit of the Sacraments, and the Preſence and Prayers of thy Ghoſtly Father, and of my Holy Church?

This (O my dear Lord!) *is my moſt hearty Deſire: But I prefer thy bleſſed Will before both, I care not how ſuddenly Death may ſeize on me, ſo it finds me not unprovided.*

All this (which is by me ſpoken and anſwer'd to my Lord and Saviour, with perfect uſe of Senſe and Judgment) I will by his Divine Grace, never revoke or deny; where and howſoever I lead and end my Life.

Of all which, I take for witneſs my *Lord God* himſelf, (in whoſe Preſence I am) and the whole Court of Heaven; humbly offering up theſe my Deſires, Intentions, and Reſolutions, to the Throne of the Divine Mercy, to be there ratified, confirmed, and perfected by the Merits of my dear Redeemer *Chriſt Jeſus*, and by the Interceſſions of his and my bleſſed Mother *Mary*; and heartily begging the Aſſiſtance of the whole Church, both Militant and Tryumphant, for the full and perfect Performance thereof.

Bleſſed be my *God* for ever. *Amen.*

Pro-

Protestations to be made by the Sick Person; either Vocally, if he be able, or else Mentally, being distinctly read and suggested unto him.

✠ *In the Name of the Blessed Trinity; Father, Son, and Holy Ghost.*

I *N.* wretched and miserable Sinner, do Protest before *Almighty God*, (who sees the Secrets and Sincerity of my Heart) before you my good Angel, and all the Court of Heaven; and also before you my Ghostly Father, and Friends here present:

1. That I have a firm, constant, and setled Will and Desire to die in the true Catholick Faith and Church, wherein all the Saints are departed: Understanding and believing all the Articles of my Faith, in that Sense and Meaning, which my Holy Mother, the Catholick Church, the Spouse of *Christ*, and Pillar of Truth, hath, and doth propose them to be understood and believed.

2. Also, I protest, That I do with all my Heart and Soul, detest all the Sins of my Life past, humbly beg Pardon for all my Commissions against *God*, my Neighbour, my Self, in Thought, Word, and Deed; and for all my

my Omiſſions in obſerving the precepts of God and his Church, (*the Rule and Conſtitutions of my Profeſſion*,) the works of mercy, either ſpiritual or corporal; as alſo for having abus'd the Sacraments, refus'd God's grace, rejected his inſpirations, neglected his vocations, been careleſs in the cuſtody of my heart and ſenſes, ſcandalous in my life and manners, tepid in tending to perfection; and generally for all my ſins, ſcandals, diſedifications; and for whatſoever I have any way offended my Creators divine Majeſty and Goodneſs. Humbly beſeeching him by his own infinite Mercy, by the Merits of my dear Saviour Chriſt Jeſus, by the Interceſſion of the powerful Virgin *Mary*, and by the Prayers of all the Angels and Saints, that he will be pleaſed to ſupply all the defects of my Sacramental Confeſſions; and that now at laſt he will furniſh me with grace and ſtrength to produce this one Act of true and ſincere Contrition; *O my God! be merciful unto me a Sinner*; In the pronunciation whereof, I could be content my heart would break aſunder with grief and ſorrow, for having offended ſo infinitly amiable a Lord and Lover.

3. Alſo, I proteſt, that I do heartily forgive all ſuch as have ever any way offended, hurt, or injur'd me; and that I moſt humbly

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trave pardon of all them whom I have any way knowingly, or ignorantly offended, hurt, injur'd in words, in deeds, or by my bad example: offering my ſelf ready to make them full and ample ſatisfaction to the utmoſt of my power.

4. Alſo, I proteſt, that I am altogether unapable to render worthy thanks to the divin Majeſty, for his infinite favours, bleſſings, and benefits, from time to time, in general, and in particular, beſtow'd upon me his undeſerving, unworthy, and ungrateful Servant; wherefore I do beſeech the bleſſed Virgin, my Powerful Mother and Patroneſs, and all the celeſtial Citizens, to ſupply this my defect with their more perfect acts of perpetual praiſes and thankſgivings. O that I had now as many tongues & hearts, as there are creatures in the Univerſe ſtars in Heaven, ſands in the Sea, atomes in the Air, ! how willingly would I employ them all in my Creators and Redeemers Praiſes for evermore: I likewiſe render moſt hearty thanks to all ſuch as have confer'd any corporal or ſpiritual benefit upon me, and to ſuch as have inſtructed, admoniſh'd, corrected me; to all ſuch as have and ſhall help, aſſiſt, and comfort me in this my Sickneſs; beſeeching the divine Goodneſs, to give them eternal rewards for their Chriſtian and Charitable endeavours.

5. Alſo

5. Alſo, I proteſt, that by God's grace, I will die free from all Deſpair and doubt of the divine Mercy: For though my ſins are many and enormous, yet I know my Creator is more ready to ſhew mercy, than I am to demand it: and that one drop of his dear Sons precious Blood ſhed upon the Croſs, is abundantly ſufficient to redeem me and all mankind; ſince therefore all that is required on my part, conſiſts in bringing a fit diſpoſition to receive his Grace and Mercy: and that I have at this preſent, a firm deſire to diſpoſe my ſelf accordingly, and to ſerve him, love him, honour him for the time to come, with all poſſible fervour, ſincerity and fidelity; I will cheerfully, confidently, reſignedly, remit all to his ſacred Will and Providence.

6. Alſo, I proteſt, that if through fear, faint-heartedneſs, want of judgment, extremity of pain, or any other accident or occaſion whatſoever, I ſhould fall (which God of his infinite mercy forbid) into any ſuch doubt or deſpair, or into any thought, word, or action, diſpleaſing to my dearly beloved, and ever honoured Lord and Maker: I do now at this preſent, being in full and perfect ſenſe, utterly renounce it, recal it, reject it.

7. Alſo, I proteſt, that if (the divine Providence ſo permitting,) I ſhould have any wicked

wicked temptation (of whatſoever kind and nature) ſuggeſted unto me by my ſworn enemy, during the whole time of this my Infirmity, or in my laſt Agony: I will not yield the leaſt aſſent thereunto, either tacitly, or expreſly, either by ſigns, or by geſtures: and I do now for then revoke, annul, and abhor any ſuch thoughts, temptations and ſuggeſtions, being deſirous and reſolved to adhere only to God my Creator, ſo long as any breath ſhall remain in my body, and to be faithful to Him, even till my laſt Gaſp.

8. Alſo, I proteſt, that (ſince my good God hath promiſed to give his grace to all ſuch as do what lies in them to get it, and that his gate of mercy is never ſhut againſt an humble and contrite Soul:) I do confidently hope, and hopefully deſire, and deſirouſly expect to have both Grace in this world, and Glory in the next, by the merits of my bleſſed Saviour's bitter Paſſion, and by his holy Mothers and Saints powerful Interceſſion; whoſe Prayers I beg, whoſe happineſs I congratulate, whoſe perfections I emulate; and to whom I do now, for the hour of my death, moſt humbly ſupplicate, that they will then obtain for me a lively Faith, a conſtant Hope, an ardent Charity, a couragious Fortitude, a profound Humility, an invincible Patience, and all ſuch other Virtues, as will then be moſt

moſt neceſſary for me: ſaying to them (now for then) with heart and mouth.

O all you glorious Angels and Saints of Heaven; eſpecially you, O ſacred Virgin, Mother of Jeſus, and you my particular Patrons, N. *and* N. *and you my good Angel! intercede for me in that dreadful hour, that I may depart this World in my Creators grace and favour.*

9. Alſo, I proteſt, that though the weakneſs of my nature be ſo great, that I even abhor ſuffering; yet in Spirit I embrace this Croſs, this Sickneſs, theſe Pains, as tokens and pledges of the divine favour and affection: and do ſubmit my ſelf to live and dye, and ſuffer, in what meaſure and manner ſhall be moſt conformable to his holy pleaſure and honour.

10. Laſtly, I commend my Soul to God my Creator, who made it of nothing: to Chriſt my Saviour, who redeemed it with his Blood: to the Holy Ghoſt, who eſpouſed it to himſelf, and ſanctified it in Baptiſm: proteſting, that when in my laſt Agony, I ſhall be unable to employ my tongue any longer in praying and praiſing the divine Majeſty, I deſire ſtill in mind to be firmly united unto him: offering (now for then) my Agony, my Sweats, my Sufferings, to be joyned and united to the bitter Agony, bloody Sweatings, and dolorous Sufferings of my dying

dying Saviour *Jeſus Chriſt*, for the remiſſion of my Sins, and for his eternal glory: whoſe holy Name be ſanctified, whoſe praiſes be celebrated, whoſe Will be performed in Earth, as it is in Heaven, by me, and all creatures for evermore.

Exerciſes for the time of Sickneſs.

THE beſt and eaſieſt Exerciſe for a Sick Perſon, is a frequent repetition of pious, and fervent Ejaculations, Acts, Aſpirations, and Elevations of his Soul to God, *be they never ſo ſhort, plain, and ſimple: let him therefore make uſe of ſome of theſe Acts following, reliſhing them ſilently in his Heart, or ſweetly breathing them forth of his Mouth, without any violence, or over-binding himſelf to long attention.*

Acts of Contrition.

O Soveraign Goodneſs! how it grieves me to have offended thee! were I again to act over my life, upon the Earths Theater, how warily would I walk in your preſence. *O my Lord!* I utterly deteſt all my paſt Sins, and humbly acknowledg that I juſtly deſerve theſe preſent pains and puniſhments; but O ſpare me for Eternity.

Let

Let him frequently (during the time of his Sickness) make this short Act following of true Contrition.

O my God! For thine own sake, whom I love above all things, and because Sin is most displeasing to thy divine Majesty, I heartily detest all my impieties, humbly demand thy Pardon, and promise to amend all that is amiss.

2. *Acts of Faith.*

I Believe, Lord! and neither doubt, nor dispute of any thing that thou hast revealed, and thy Church defined; If I err in my Belief, (*O Blessed Father, Son, and Holy Ghost*) thy self hast deceived me, who hast confirmed my Faith by so many wonders and miracles, which could be wrought by none, but thy self: and since all deceit is far from thee, surely all errour is far from me.

I believe, *Lord!* help my unbelief.

I believe that thou art most just, and that thou hast all right to chastise me with this present sickness.

I believe that thou art infinitly powerful, and canst cure or kill at thy pleasure.

I believe that thou art soveraignly Merciful; and that thou wilt pardon my Sins, protect

ect me from my Ghoſtly enemies, and ring me to thy ſelf, by ſuch means, in ſuch manner, and at ſuch time, as is moſt pleaſing o thy own divine will and liking.

3. *Acts of Hope and Confidence.*

O My God! the only Deſired of my Soul! I moſt heartily confeſs and acknowledg, that thou haſt provided for me in ſo convenient a manner, both in proſperity and adverſity, in health and ſickneſs, in body and ſoul: as no other wiſdom, but thou only (*my ſweet Lord and Maker! the increated Goodneſs, and wiſe Diſpoſer of all things!*) could have effected.

To thee therefore (*O my God, and my All!*) *I* commit my ſelf and all to be diſpoſed of now and ever, as ſhall be moſt agreeable to thy own honour and glory, and moſt conformable to thy eternal, juſt, and equal will and providence.

I hope, (*O my Soveraign Lord God!*) that this moment of pains and ſufferings, will be ſoon changed into an Eternity of happineſs and comfort.

I truſt that my now languiſhing and dying body, ſhall be one day raiſed to glory, impaſſibility, immortality.

I cheerfully expect to have this poor impriſoned

prisoned soul of mine, called up to see, enjoy, and contemplate thy amiable and beatifying countenance for evermore.

4 *Acts of love.*

O Eternal Father! thou hast given thy Son to me; and behold I give him again to thee, together with my whole self and all that I have, am, and can; my Love my Life, my Liberty, my Heart, my Soul to please and honour thee for all future time and Eternity.

O my Lord! I love thee heartily; and (during the short remainder of my life in this world) I will serve thee faithfully; not so much of Obligation, as of Election; not so much for my own comfort and profit, as for thy will and pleasure; not for the delight I take in thy loving service, but for the desire I have to please thee: not as a servant, bond-slave, or hireling, but as a Freeman loves his Friend, as a Child his Father, as a Spouse her Bridegroom: not only out of gratitude for received benefits, but also and chiefly because thou art my God of infinite perfection in thy self, and of infinite affection towards me.

O God of Love, and Love of my Soul! what do I desire in Heaven, or expect from Heaven;

ven; and what do I long for upon Earth but thee the only object of my affections, the only aim of my pretenſions, the only deſire of my heart, the only delight of my ſpirit!

Come, *O my bleſſed Lord and Lover!* and take full poſſeſſion of my Heart and Soul: transform me into thy love, and conform me to thy Will. Let thy Will be the only deſire of my heart, and let thy Love be the only life of my Soul, and leaſe of my life; that when I leave to love, I may ceaſe to live, &c.

5. *Acts of Reſignation.*

Take Examples from CHRIST *in his Agony.*

O My All-powerful Father! *If I muſt needs drink of this bitter chalice,* (endure this long and tedious Sickneſs, ſuffer theſe ſharp and ſevere torments,) *thy holy Will be done.*

From Job *on his Dunghil.*

'Tis thou (*O Soveraign Lord!*) who art the bountiful beſtower of all bleſſings, and thou maiſt juſtly withdraw, revoke, and retake them at thy own will and pleaſure; be thou bleſſed and praiſed for evermore.

From St. Paul, *prostrate on the ground.*

LOrd! What wilt thou have me to do? What is thy Holy Pleasure? behold thy Servant ready to accomplish it.

Aspire frequently to God, and Resign up all willingly to him, in this or the like sort:

WEre I master of all bodies and souls, I would presently give up to thee, (*Great Lord of Heaven and Earth!*) all my right and title; and were it in my power, I would make of each body an instrument to please and praise thee, and of all souls as many Paradises to lodge and love thee.

Come what will, (*O my Creator!*) I will place my hopes in thy infinite mercy, and in thy Sons abundant Redemption: And my perpetual Song shall be, *O Lord be merciful to me a Sinner! Blessed be my God for all, and in all: Live Jesus, by whose death I live, and for whose love I am willing to die,* &c.

O when shall I take as much pleasure in *suffering*, as I have done in *sinning*! O that I could entirely resign my whole self, Body and Soul, in Life or Death, for time and eternity, to be disposed of according to thy Divine Will and Pleasure?

O that I could in every moment of time pronounce with heart and tongue, *Live Jesus only*, whose Will be accomplished, whose Name

Name be ſanctified, whoſe Praiſe be publiſhed in all, by all, above all, &c.

6. *An Act of Purity of Intention.*

O *Eternal Lord God!* Thou haſt created me to ſerve thee only, redeemed me to love thee only, and now inſpir'd me with a will and deſire to pleaſe thee only, during all the remaining dayes of my life: And behold, my hearty and humble deſire is, to ſerve thee, love thee, and pleaſe thee purely, perfectly, perſeverantly.

Reform therefore, I beſeech thee, my ſinful life, conform my ſtubborn will, Deiform my miniſter intention, change and transform my ſpirit into thine; that all my thoughts, words, actions, pretenſions, and theſe my preſent pains, ſufferings, and ſickneſs, may be preſented to thy ſacred Majeſty with ſuch purity, perfection, and perſeverance, as thy Love deſerves from me, and mine deſires for thee.

7. *An Heroick Act of higheſt efficacy; containing a Contract between the Soul and her Creator: Which being made devoutly at the beginning of any dangerous Sickneſs, and frequently iterated during the intervals thereof, muſt needs afford exceeding great comfort in Deaths laſt hour and Agony.*

O *My God, my Lord, my Creator!* from whom, by whom, and in whom, I and all things live, move, and have a being! rejoyce at what thou art, as if it were mine; and I offer what I and all creatures have and are, as being all thine.

Behold, *(O Heavenly Father!)* I thy poor Child and unworthy Creature, do here with all possible sincerity, submission, and devotion, make this present Contract with thy Sacred *Majesty, to be thy faithful servant and bondslave for evermore*; intending hereby that each remaining moment of my life, and all that is within me, without me, about me, may henceforth incessantly bless and praise thy holy Name, and accomplish thy most just and holy Will in all things whatsoever.

And for this end, I do now enrol this Oblation, Donation, and Resignation of my whole self to thy divine Majesty, in the very Center of my Heart & Soul; with such Intention, Force, and Efficacy, as thou *(O my all-knowing Lord God!)* canst comprehend to be the very best, which I thy poor creature am capable to perform, without any reservation, restriction, or contradiction whatsoever. I desire also, *(O my Creator!)* to make this Contract with thy sacred Majesty, in the best manner, with most proper words, in the fittest terms, and with such significant clau-

ses

ſes and conditions, as it ought and may be performed.

In Confirmation whereof, I produce as witneſſes, the ſacred Virgin, Queen *Mary*, my Angel-Guardian, my particular Patrons, and all the celeſtial Citizens, humbly imploring the aſſiſtance of their Prayers, for the performance of this my hearty Oblation of my whole ſelf purely and entirely to thy divine Majeſty, which I beſeech thy infinite goodneſs and mercy to receive from my Hands and Heart, and to ſeal it in Heaven, that it may be there warranted and confirmed for evermore.

And becauſe the neceſſities, frailties and infirmities which accompany this my Pilgrimage, (and which will probably moſt of all overwhelm me in deaths Agony) permit me not (according to my deſire) to be always employed in thy praiſes: therefore I now proſtrating my ſelf before thy Throne of Majeſty; whom I reverently Adore with the greateſt Affection that thou (*O my Lord God!*) knoweſt may be given by any Creature; and to whom I offer, in ſupply of my own unworthineſs, all the ardent affections, mental exceſſes, ſupernatural jubilations, and amorous unions of all devout Souls in Heaven and Earth, (as though I felt them all in my own heart) humbly expreſs this

my present Covenant, Contract, and Agreement with thee, my Soveraign Creator, Father, Son, and Holy Ghost, in this manner:

That as often as I shall, either Interiourly or Exteriourly, either in Heart silently, or with my Tongue verbally, think or say any of these things following;

I Adore, I Thank, I Offer, I Resolve, I am Sorry, I Desire, I Resign, I Believe, I Hope, I Love, O my Lord, O my Jesu!

And so passing no further, shall there end: My intention is, to make as perfect an Act of Adoration, Thanksgiving, Oblation, Resolution, Contrition, Petition, Resignation, Faith, Hope, and Charity, as is possible for any Creature to make.

And I do now for then declare, denounce, and testifie, that my will and desire is, (whensoever I shall think or pronounce any of the words aforesaid) to make, exercise, and perform all the Acts contain'd in this Book; in all the devout Books that ever were, or shall be written; and which the Blessed Virgin, Angels, and Saints do, and shall do in Heaven, for all Eternity.

Receive and ratifie (*most gracious Soveraign!*) this my humble Act, Contract, and Covenant, as to all and each one of its Branches

ches and members, and whatſoever is therein explicitly and implicitly included: receive it as a pledg of my hearty deſire to ſerve, praiſe and honour thy divine Majeſty, purely, perfectly, eternally. Receive it once for all, which I wiſh to preſent unto thee every moment and minute, to produce as often as I breathe, and to iterate as frequently as any Act can poſſibly be repeated and multiplied: And I invite and conjure all the celeſtial Spirits and faithful Souls, to ſacrifice unto thy ſacred Majeſty more perfect Holocauſts of praiſe and benediction for evermore.

In this manner, a pious Soul may inceſſantly praiſe and pleaſe God; and with little labour acquire much merit: For having once ſincerely made, (and daily, weekly, or monthly reiterating) this Act, according as it is here largely deſcribed; it may hourly be practiſed with great eaſe and comfort, by the meer direction of the mind, and ſimple reflection of the ſpirit towards God; upon all occaſions, and in whatſoever company and employment.

OF *all other Devotions, the uſe of a* Crucifix *is chiefly to be recommended to a ſick Perſon: Kiſſing it, Embracing it, ſpeaking ſometimes to the* Crucifix, *ſometimes to his own*

Soul. Nothing is more easie, nothing more pious, nothing more profitable: For in the contemplation of that Sacred object, you may with great facility adore, praise, bless, thank, invoke the divine Majesty, and admire his infinite mercy, love, and liberality; in this or the like manner, as his Holy Spirit shall suggest unto you.

O holy Cross! O deep Wounds! O sacred Blood! O cruel Sorrow! *Dear Lord*, at how dear a rate hast thou bought me? *O sweet Jesu!* be unto me a *Jesus!* Let not the Soul perish, which cost thee so great a price! Destroy not thy own workmanship! Lose not thy own labour, pains, and passion.

O Jesu! Thou art my Friend, and my Physician: my Lord and my Love: my Portion and my Possession: my Peace and my Patience: my Light in Darkness; my Health in Sickness; my Comfort in Sadness; my Plenty in Want; my Life in Death; my Heaven in Purgatory; my God and my All, for time and Eternity.

A larger Exercise in Contemplation of the Crucifix. *Fixing your Eyes upon the* Crucifix, *or taking it reverently into your hands, and humbly embracing it, with an ardent desire to honour, imitate, and conform your self, as far forth, as God shall enable you to the last thoughts, words, and affections of your*

your dying Saviour: Read (or cauſe to be read) this following Exerciſe, leiſurely, diſtinctly, and devoutly; ruminating upon each point, and reliſhing every aſpiration and affection.

The firſt Conſideration.

ALl Chriſts Actions are our Inſtructions; and as his life is the prime exemplar of holy living, ſo his Death is the perfect pattern of happy dying; which he exhorts all Chriſtians to imitate, ſaying; *Take up your Croſs, and follow me.*

O *My Soul!* how ill have we imitated our ſweet Saviour in our life, manners, and converſation? Let's (at leaſt) ſtrive to imitate him in his death; by taking patiently this *preſent Croſs*, which he layes upon our ſhoulders, and following him cheerfully to Mount *Calvary*.

O Jeſu! my Redeemer, and the Worlds Saviour! how happy are they, who are enabled by thy Grace to imitate thy Virtues; who deſire to live only for thee, and are ready to die with thee; who live in thy frendſhip, and die in thy favour.

O Glorious Son of God! Thou wert incarnated and Crucifi'd for my ungrateful Soul: O that I might be martyr'd and crucifi'd for thy ſake; to the end I might be conforma-

ble to thee in dying, though I have been so unlike to thee in living.

O my dear Saviour! though my Soul is not forc'd out of my body by such a violent death as thine; yet imprint in it, I beseech thee, such sweet thoughts and affections, as thou felt'st when thou diedst for my sake.

The Second Consideration.

JESUS dy'd willingly, patiently, resignedly.

O *My God!* Give me health or sickness, give me life or death, give me whatsoever thou pleasest; not my will, but thine be done.

O Jesu! By vertue of thy perfect Resignation to the divine Will, strengthen mine in deaths Agony. Behold, I bind my self to that blessed conformity of thine to thy heavenly Father; and in union thereof, I most willingly embrace the design thou hast over me, be it for life or for death.

O my Saviour! Thou being God's innocent Son, diedst in the flower of thine age: and shall I desire long life, who am a sinner, a rebel, a criminal? *I yield, Lord! I yield,* and submit to deaths Summons. Farewel Earth: farewel world; farewel this Vale of tears and miseries! Heaven is my happier home; Paradise is much more pleasant and agreeable; and death is my way to it.

The

The Third Conſideration.

JESUS pray'd for ſtrength, ſuccour, and courage in his deaths Agony.

O *My Eternal Lord and Lover*! Behold thy poor child encompaſs'd with miſeries and calamities on every ſide, knowing not what to chooſe or deſire, but only the accompliſhment of thy moſt juſt Will! O forget not thy creature in his greateſt neceſſity.

Thou art graciouſly pleas'd (*O Compaſſionate Creator*!) to take pity upon the fowls of the Air, and beaſts of the Earth, and to ſuccour them in time of their need: O refuſe not thy favours to a Soul ſtamp'd with thy ſacred image and reſemblance, but pity me, ſuccour me, comfort me, and protect me from the hands and power of my Enemies.

Ah! my Jeſu! my glaſs is almoſt run out, my ſenſes fail me, my ſtrength decays, my breath is almoſt ſpent? O do not thou forſake me, (*dear Jeſu*!) when all things elſe ſhall leave and abandon me.

The Fourth Conſideration.

JESUS dying wept for my Sins, and pray'd to his Father for their pardon.

O *My Soul*! Shall thy Saviour alone be ſenſible of thy ſinful condition, and remaineſt

remaineſt thou inſenſible of thine own? *O Jeſu!* I will ſurely weep as well as thou; and O that my Heart could cleave in pieces with ſorrow for all my impieties.

O my God! It grieves me to have offended thee: thee, being what thou art, an infinite, eſſential, immenſe goodneſs! Ah! wretch that I was! were I again to begin my life, how differently would I lead it from what I have done?

I have grievouſly ſinned againſt thee, my good God, *I* humbly acknowledg it, heartily crave thy pardon, and hopefully offer up to thy Throne of Mercy the tears, prayers, and ſufferings of thy beloved Son, my ſweet Saviour Jeſus, for a ſupply of my want of Sorrow and Contrition.

The Fifth Conſideration.

JESUS dying, pardon'd his Enemies, lov'd them, pray'd for them.

O *Jeſu my Saviour!* In honour of this thy fervent Charity, *I* freely forgive all them who have ever offended me in my whole life time.

It now heartily grieves me that *I* ever hated them: and were they here preſent, how humbly would *I* embrace them, and beg their pardon?

Give them (*O my God!*) thy Grace in this world, and thy Glory in the next.

The

The Sixth Conſideration.

JESUS amidſt his cruel ſufferings, and in deaths Agony, conform'd himſelf abſolutly to his Fathers Will.

O *Jeſu*! I deſire not to be freed from my pains; but to be furniſh'd with patience to endure them as long as thy Providence ſhall be pleas'd to prolong them.

I wiſh neither health nor ſickneſs, neither life nor death; but all I aim at in time and eternity, is the full accompliſhment of thy moſt juſt and holy Will: chooſing rather to obey thee, than to be exempt from ſuffering. Is it thy divine pleaſure I ſhall lie thus languiſhing till Doomſday? *O my Lord*! it is alſo my will and pleaſure: Wilt thou, that I die preſently? *O my God*! I moſt willingly accept it, even at this inſtant.

O eternal Father! ever bleſſed and praiſed be thy ſweet Name and Providence, for all the ſufferings, ſickneſſes, calamities I ever endured ſince I had a being: Receive them (*O Lord*!) together with theſe afflictions I now feel, and thoſe I ſhall feel at the departing of my Soul out of my body, (which I humbly unite to them of my dear Saviour dying on the Croſs,) for the expiation of my crimes, and the ſatisfaction for all my impieties.

The

The Seventh Consideration.

JESUS dying, look't upon, and discours'd with his Sacred Mother; and S. *John.*

O *Incomparable, Powerful, and Compassionate Virgin!* Mother of *Jesus*, Mother of Mercy, Mother of Power, Mother of all Mankind, and my Mother, by my particular Choice and Election! I now humbly and eardestly call and cry unto thee, to deliver me (by thy Prayers and Patronage) from my dreadful Enemy, to obtain for me Pardon and Remission of my Sins, and to assist me in my last Passage, Conflict, and Agony.

O ye Heavenly Spirits, and Holy Saints! Noble Angels, Glorious Apostles, Tryumphant Martyrs, Sacred Doctors, and Confessors, Pious Widows, and Pure Virgins! who securely possess that Happiness, to which my Heart and Soul incessantly aspire: Intercede for me, that I may also be with you an happy Sharer and Partaker.

O Blessed Saint N! whose Name I receiv'd at my Birth, and in my Baptism: Let me receive thy Succour at my Death, and in my Agony.

O my good Angel Guardian, my Honour'd Prince and Protector! Be pleased to assist

now

now thy poor, feeble and fainting Pupil: Stand by me, O Valiant Champion! fight for me, and defend me from the Fury of my now moſt buſie Enemy, and conduct my departing Soul to its eternally prepared Habitation.

The Eighth Conſideration.

JESUS dying (*with Head humbly inclined*) adored the Sacred Trinity.

O *Adorable Father, Son, and Holy Ghoſt! Sacred Deity! Undivided Trinity!* Thou art my Creator, and I am thy Creature; Thou art my Lord, and I thy Servant; Thou art my dread Soveraign, and I thy Victim and Sacrifice, conſecrated to thy only Majeſty. Thou haſt all abſolute Power and Dominion over me, and I have no Power of my ſelf.

I humbly Adore thy Divine Greatneſs, Power, and Soveraignty, and heartily Confeſs my own Weakneſs, Poverty, Nothing.

Alas! How ſtrangely have I hitherto forgotten, miſtaken, miſunderſtood the World, my Self, and all ſublunary Things? My Eyes are now open'd, and I perceive my ſelf to be a poor, wretched, dying Creature.

The Ninth Consideration.

JESUS dyed in an Extasie of Divine Love.

AH, *my God*! Though I have not liv'd in thy Love; yet, let me (at least) die in it. O that I might breathe out my Soul in an Extasie of Sacred Love; and that my last Sigh in this World, might be an ardent Act of pure, perfect, and extatical Affection!

Live my Lord Jesus! Ever happy, ever tryumphant, ever glorious, in thy own Divine Essence, Attributes, Perfections!

O my God, and my All! Nothing more but thy self! Ah! when shall my languishing Soul see thee, embrace thee, enjoy thee? When shall my whole Employment be, to praise thee, love thee, be united to thee, uninterruptedly, incessantly, eternally!

The Tenth Consideration.

JESUS dying, recommends and resigns his Soul into the Hands of his Heavenly Father.

INto *thy Hands, O my Lord! I also recommend my Spirit:* Thou (*O Heavenly Father!*)

ther !) art its firſt Beginning; and O, let it ſweetly return to thee, as its final End, and only Felicity! I am all thine, (*O my merciful Creator* !) by all manner of Titles; and behold, I give my ſelf to thee, in all manner of ways: O do not now reject me, but receive me, poſſeſs me, and take me totally to thy ſelf for evermore.

O how it now grieves me, to have given my Soul to any other, than thy ſelf, (*O my Soveraign Lord and Lover* !) to whom it only appertains?

Oh! how earneſtly doth my Soul deſire to be diſſolved, that it may come to thee, (*my ſweet Saviour* !) Yet not my Will, but thine be done, in this, and all things whatſoever! Let it be (*Lord Jeſus* !) how, where, and when thou ſhall be beſt pleaſed.

When the Sick Perſon feels his Strength begin to decay, let him commend his Soul to his Creator, in theſe following Antient Prayers of the Church.

O *My Soveraign Lord God*, whoſe Mercy is Infinite! O *Glorious Trinity, Father, Son, and Holy Ghoſt*, who art Goodneſs it ſelf! Have Mercy on me, a miſerable Sinner. *O moſt*

O moſt loving Father! take pity on thy poor Child, and forſake me not in this my laſt and greateſt need.

O ſweet Saviour Jeſu, Son of the Living God! I beſeech thee, by the Vertue of thy moſt bleſſed and bitter Paſſion, grant me thy Grace, give me a Pardon of my Sins and vouchſafe me a Portion of thy Glory: I challenge not (*dear Lord!*) a Place in thy Heaven, for any Worthineſs of my own Merits; for, Alas! I am but Duſt and Aſhes: but for thy Paſſion's ſake, whereby thou wert pleaſed to redeem me, miſerable Man, and to purchaſe Heaven for me, at the Price of thy precious Blood. I beſeech thee therefore, (*O Jeſu my Saviour!*) by thy Sufferings on the Croſs for me, eſpecially at that Hour when thy bleſſed Soul left thy Body, have Mercy on my poor Soul at the time of her Departure.

When he draws nearer his End, he is chiefly to make uſe of ſhort and pithy Aſpirations of Love, Deſire, &c. *As for Example:*

O My Lord! I love thee, I love thee, and I wiſh I could love thee more.

As

As the fainting Hart deſires the refreſhing Fountains, ſo doth my Soul thirſt after thee my Saviour.

I thirſt, *Lord*! and thou only canſt quench my thriſt.

Lead my poor Soul, (*O my all powerful Creator*!) out of this loathſom priſon; that it may love and praiſe thee for evermore.

O beautiful Jeruſalem! my happy home! when ſhall I come to live and lodge in thee?

O ye bleſſed Quires of Saints and Angels! who perfectly injoy God, and unwearyedly intone his Eternal praiſes! when ſhall I come to love and laud my dear Lord with you?

O Sacred Virgin *Mary!* Mother of Power, pity, and compaſſion! Be thou now to me a Mother, and take care of thy weak child.

O my glorious Patrons! be pleaſed now to remember me, to aſſiſt me, to pray for me.

O my good Angel! pity me, protect me, comfort me, ſtrengthen me in this hour of my Agony.

Take courage, *my poor Soul*! take courage; Eternity comes on, our miſery and ſorrow will ſoon have an end, and our peace and plenty is beginning without end.

Frequent

Frequent these in the time of your Health, that they may occur easily to your Memory in the time of your Sickness: and then ruminate them sweetly, quietly, and discreetly, according as your Soul shall relish them, without Violence, Eagerness, or Anxiety.

An Exercise of Holy Dying, consisting of Four Acts.

FOur things are requisite to die well: 1. *A Spiritual Death to all Creatures.* Strive then (*O my Soul!*) to deny thy self in all things, and to die to thy self, and to the whole world, in Love and Affection, that thou may'st live to *God* only, who alone can comfort thee in Dying, and content thee after Death. Thou wilt find it no trouble to leave, what thou do'st not inordinately love. And what is it thou so loveſt? find it out, and forsake it; leaving that and all, to find one and all; and aspiring often: *What do I hope for in Heaven? and what do I look for upon Earth? O my* God, *and my All! be thou all mine, and let me be all thine; and let all other things go which way they will.*

2. *A cordial and profound Humility.* This gives the greatest Grace to the Living, and Comfort to the Dying. Proud Spirits are always

ways in Extreams; either they die blindly preſumptuous, or Death opening their Eyes, they fall into Deſpair at the ſight of their miſerable Eſtate. *O my Soul!* humble thy ſelf, ſince thou haſt nothing for to be proud of: For, Alas! what wert thou before thy late receiving of a Being? What haſt thou, which proceeds not from thy Creator's Bounty? Why then art thou proud of it, as if it were thine own? What haſt thou receiv'd, which thou haſt not abus'd? What ſinful Soul would not have been a Saint, had it receiv'd ſuch Favours as thou haſt miſimployed, and buried? How long ere this, might'ſt thou have moſt juſtly been hurried head-long into Hell-Fire, for thy Pride and Impiety; ſince the damned Spirits, who there are and ſhall be eternally tormented, ſinned but once only in Pride, and thou ſo often; ſince they had ſomething to be proud of, and thou nothing; ſince their Sin was only in Thought, and thine alſo in Word and Work? *O my God!* I acknowledge Hell to be my Center, and the Place which is proper for the Entertainment of ſo perverſe a Wretch; and ſhould'ſt thou ſend me thither, thou art Juſt, and Righteous are thy Judgments.

3. *A Firm Confidence in God.* Let not Humility

Humility hinder your Confidence in the Divine Mercy and Goodneſs; for by this token, it will be eaſily known to be falſe and ill grounded. Yet truſt not in your own Merits, good Works, good Life, good Will: But, [1.] In the Infinite Goodneſs and Mercy of *God*. [2.] In the abundant Merits and Redemption of *Jeſus*. [3.] In his ſweet Promiſes of Pardon and Protection. [4.] In the Prayers and Patronage of your *Mother of Power*, and particular Patrons. [5.] In the Cuſtody of your good Angel. [6.] In the Participation and Union you have with the Church Militant and Tryumphant. And, (*O my Soul!*) is not this enough? *Lord!* I am thine, I truſt in thy Mercy; and if thou killeſt me, yet I will ſtill hope in thee.

4. *An entire Reſignation to the Divine Will and Diſpoſition in all things, for Time and Eternity.* O my Soul! this is the Act of Acts at the dreadful Hour of Death; and, (*O my Lord!*) I offer up my ſelf to endure all Pains, Diſgraces, and Deſolations in this Life; and to ſuffer all Puniſhments in *Purgatory*, and in Hell it ſelf, (if thy Juſtice will have it ſo) in the next Life: Not reflecting what ſhall become of me, either in this my Sickneſs, or in my Life, or after my Death; but leaving all to thy Sacred Will, and ſweet Diſpoſal.

When the Sick Person is in his last Agony.

The Priest, or Charitable Assistants, should suggest unto him some of these Devout Words, Thoughts, and Considerations.

1. TAke Courage, (*Dear Christian Brother or Sister!*) suffer patiently for a little while, that you may be happy for all Eternity.

2. *Christ Jesus* dyed for you; and be you content to die for him.

3. Though your Sins are great, yet greater is *God*'s Mercy.

4. Though your Tongue is put to Silence, yet let your Heart speak affectionately to your sweet Saviour. *O Jesu! thy Will be done. O my Lord! I love thee, I adore thee, I thank thee,* &c. And I beseech thee, (*O my Merciful Creator!*) that every Sigh, every Thought, every Eye cast up to Heaven, may be acceptable to thy Sacred Majesty, according to that irrevocable Covenant, Contract, and Intention, which I formerly made, and here humbly renew, in thy Divine Presence.

When the Agony is of long Continuance, it may be very profitable, comfortable, and convenient,

nient, to read over the Passion of our Saviour, *or some Passages thereof, so it be done,* 1. *Discreetly, without troubling or disturbing the Sick Person.* 2. *Distinctly, not in an over high Tone, loud Voyce, or eager Precipitation.* 3. *Devoutly, to move his Affection.* 4. *Deliberately, and with certain Pauses and Interruptions; staying upon such Points and Passages, as may touch, pierce, and comfort him. As for Example:*

ARe you desirous (*my dear Brother!*) to entertain your departing Soul with the Memory of your dying Redeemer? Lift up then your Heart sweetly and quietly to your *Saviour*, whil'st I shall recite what he did, said, and suffer'd for your sake.

The Passion of our Lord Jesus Christ, *according to S.* Luke.

With desire have I desired to eat this Pasch with you, before I suffer. Mark these ardent and affectionate Expressions of your dear Redeemer: He hath still for you the same Love and Desire; and his Will is, that you shall celebrate this Pasch with him eternally in his Happy *Paradise*.

This is my Body, which I give for you: If your Blessed *Saviour* hath given you his Body, give yours to him, and be content in your Sufferings.

I

I prepare for you a Kingdom, that you may eat at my Table. O comfortable Sentence! 'Tis for you, that this Kingdom is prepared! Paſs to it cheerfully, couragiouſly, confidently.

O my Lord! I am ready to accompany you into Priſon, and unto Death. O the admirable Courage of St. *Peter*! Say you the ſame, and you will die reſignedly.

Pray, that you may not enter into Temptation. Reflect upon theſe Words; and ſince *this* is a time of Temptation, elevate to *God* your Heart, that you may be delivered.

He prayed on bended Knees. Behold a rare Example: Do you imitate it in Deſire and Affection, and permit not your Spirit to be born down with the Sufferings of your Body.

O Father! If you pleaſe, let this Chalice paſs away from me; yet not my Will, but yours be done. O how comfortably ſhould you repeat this Prayer of your agonizing *Saviour*? Speak it in your Heart, and unite your Thoughts to thoſe of your ſweet *Jeſus*.

Being in his Agony, he prayed more ardently. Behold *Jeſus* in the ſame Condition with your ſelf. Pray then, pray heartily, ardently, perſeverantly.

And his Sweat became like Drops of Blood, trickling down upon the Earth. This bloody Sweat will waſh away your Sins, ſweeten

your Pains, and smooth your passage to Eternity.

Judas came up to Jesus, and Jesus kissed him. Comfort your self in Christ's kissing *Judas:* Ah! shall not you hope to obtain his kiss of peace in Heaven, since you die in quality of his faithful friend and favourite?

Jesus looked back upon Peter, after he had denied him. O sweet words! and can you doubt but that Jesus beholds you, lying now upon your Death-bed, humbly adoring him, heartily confessing him, and ardently loving him?

These and the like devout and pithy Reflections and Applications may be made upon the reading of the Passion: which surely cannot but afford much comfort to the agonizing person, and edification to the assistants.

Holding the Crucifix before him.

ADore your dear *Saviour*, dying on the *Cross* for you: and trust in his infinite merits and mercies.

Kiss these sacred *Wounds*, hide your self in these *holes of the Rock*; and rest here secure against all your enemy's deceits and stratagems.

Offer up the death of *JESUS* to his eternal Father; and desire that yours, being thereto united, may become pleasing to his divine Majesty.

Say

Say with the *Publican*; O my God! be merciful to me a Sinner.

Cry out with the *Blind man*, O Jeſu! thou Son of *David*, take pity upon me.

Profeſs your Faith with S. *Thomas*, O my Lord and my God.

Animate your Hope to ſay with me: *I hope I ſhall ſee Him in Heaven, whom I now contemplate faſtned to the Croſs.*

Excite your Charity with S. *Paul*: *I deſire to be diſſolved, and to be with Chriſt.*

Addreſs your ſelf to the Eternal Father, with the words of *dying Jeſus*: *O my Father! into your hands I commend my Spirit.*

When the ſick Perſon draws ſo near towards his Death, that no further Applications can be made to him, let the devout Aſſiſtants charitably pray for him, in this or the like manner:

O Moſt compaſſionate Jeſu! *Take pity upon him.*

O Jeſu! the Redeemer, Lover, and Life of Chriſtian Souls: *Have mercy upon him.*

O Jeſu! the ſweet Comforter of all deſolate and diſtreſſed Sinners: *Comfort, encourage, and ſtrengthen him.*

O holy *Mary*! the Refuge of Sinners: *Pray for him.*

O Mother of Mercy! Mother of Grace Mother of *Jesus*! Mother of Power! *Pu him, protect him, defend him, assist him, in the his greatest extremity.*

O glorious Saint *Joseph*, the nursing-Father of *Jesus*, and Virginal Spouse of the Virgin *Mary*, *Pray for him.*

O Angelical Spirit! who have been hitherto his faithful Guardian! *Do not now abandon him, but conduct his soul to its prepared place of eternal rest and happiness.*

O all ye holy Saints and Angels! and you St. *N.* his special Patron, *Receive him into your happy company.*

O Jesu! *be you unto him a Jesus, and save him.*

A Prayer to God the Father.

O *Father of Mercies, and God of all Comfort*! we most humbly address our petitions to the Throne of thy divine Clemency, in the behalf of this our languishing Brother; beseeching thee by the immensity of thy Mercy, and by the infinity of thy Sons merits, to pardon his sins, to mitigate his pains, to arm him with patience, to furnish him with perseverance in thy Grace and Love, till his last Gasp, and then to receive his departing Soul into thy paternal care and protection.

A

A Prayer to Chriſt Jeſus.

O *Lord Jeſus Chriſt!* who wert mercifully pleas'd to ſuffer an ignominious Death upon the Croſs, for the Redemption and Salvation of Mankind; we moſt humbly beſeech thee, to interpoſe the *Sweat of thy Agony*, and the *Blood of thy Paſſion*, between the ſevere Juſtice of thy Eternal Father, and the grievous Sins and Offences of this thy poor Servant: And deliver him in this Hour of his Death from all ſuch Pains and Puniſhments, as he may fear to have juſtly deſerved.

A Prayer to the Bleſſed Virgin.

O Sacred Mother of *Jeſus!* by that Sword of Sorrow, which pierced thy tender Heart, when thou ſtoodeſt by thy dear Son hanging on the Croſs, heardſt him uttering his laſt Words, and beheld'ſt him giving up his Ghoſt: We beſeech thee, to aſſiſt alſo this thy dying Child with thy Prayers, whom his Brother *Jeſus* recommended then and there to thy peculiar Care and Cuſtody, ſaying; *O Woman, behold thy Son!* Turn thy Eyes of Pity and Compaſſion towards him, (*O bleſſed Mother!*) in this his extream Miſery and Affliction; and leave him not in this his laſt and greateſt Neceſſity; O Clement, O Pious, O Sweet Virgin *Mary!*

When the Agonizing Person is ready to expire.

DEpart, *O Christian Soul!* Depart in Peace out of this World: In the Name of *God* the Father, who Created thee; In the Name of *God* the Son, who Redeemed thee: In the Name of *God* the Holy Ghost, who espoused thee; In the Name of the Angels, Arch-Angels, Thrones, Dominations, Principalities, Powers, Cherubins, and Seraphins; In the Name of the Patriarks, Prophets, Apostles, Martyrs, Confessors, Monks, Heremites, Virgins, Widows, and all the Saints of *Paradise*. Let thy Place be this Day in Peace, and thy Habitation in the Holy *Sion*.

O God of infinite Goodness, Clemency, and Sweetness! Who art graciously pleased, (out of the Greatness of thy Mercy) to pardon repentant Sinners: Behold this thy poor Creature, with the Eyes of thy wonted Pity and Compassion; and grant him the general Pardon, which he most heartily desires, and we most humbly beg for him. O *Lord!* redress the Losses, repair the Breaches, remit the Offences, which he hath contracted through Human Frailty, or Diabolical Temptation; and let this Member, for whom thou hast mercifully spilt thy Sacred Blood, be happily united to the Body of thy Holy Church.

We

We recommend you (*our dear Brother, or Sister!*) to *Almighty God*, and remit you to his Care and Custody, whose Creature you are: Hoping, that when you shall have paid to Nature the Tribute of Death, you shall return to Him who is the Author of your Life. And we most humbly and heartily beseech his Divine Majesty, That at the instant of your Soul's Departure out of its imprisoning Body, the Heavenly Quires of Angels may receive it; the Holy Colledge of Apostles may meet it; the Tryumphant Martyrs may accompany it; the Glorious Confessors, Virgins, Widows, and all the Celestial Citizens, may joyfully conduct it to the Happy Vision and Fruition of sweet *Jesus*, in his Eternal Kingdom.

O Divine Jesu! The Lord of our Lives, and the Love of our Souls! We beseech thee, by that ardent Charity, which mov'd thee to become Man for us; by the Price of thy Blood, which thou pouredst forth for us; and by the Merits of thy Death and Passion, which thou endured'st for us: That thou wilt be graciously pleased to let thy Goodness, Mercy, and Pity appear in the Person of this thy poor Servant, who is now summoned to leave this World, and to come before thee, his dread Judge and Soveraign: Dispose his Soul, (*Dear Jesu!*) and prepare

it for this great trial: Suffer it not to quit its Body without a true and hearty contrition for its Sins, and a faithful and filial conversion to thee its Saviour. Visit him, clear him, and comfort him with that Efficacious grace, wherewith thou art wont to purifie, justifie, and sanctifie repentant Sinners. Deal with him in Mercy, (*O sweet Redeemer!*) as thou did'st with the good Thief; and encourage his languishing Heart with the like cheering Words: *This Day thou shalt be with me in Paradise.*

At the very time (as near as may be guessed) of the Soul's Departure out of the Body, say;

Subvenite Sancti Dei, *&c. As in the Roman Ritual.*

¶. 11.

Some Devout Prayers for the Souls departed.

A Prayer to God *the Father, for the Soul newly departed.*

O *Eternal Father!* Whose Nature is Goodness, and whose Work is Mercy! Cast thy Compassionate Eyes upon the poor Soul of this our departed Brother or Sister *N.* [or, *upon the poor Souls, suffering in Purgatory:*] and remembring it to be thy own Crea-

creature, redreſs its miſeries, remit its puniſhments, releaſe it from its impriſonment.

Receive (*O gracious Soveraign!*) the ſuperabundant ſufferings of thy Son *Jeſus*, for a full ſatisfaction of thy divine Juſtice: and for his dear ſake, pardon this thy poor ſervants paſt impieties, forget his frailties, and cancel all his omiſſions, commiſſions, and ingratitudes.

I humbly acknowledg (*Great Lord of Heaven and Earth!*) that if thou lookeſt only upon his deſerts, he muſt needs be a long time the object of thy ſevere Anger and Rigour; but if in Mercy thou wilt be pleas'd to look upon *Jeſus* his Redeemer, and to apply to him the merits of his bitter Death and Paſſion, thou wilt ſoon free him from all his miſeries, and bring him to the enjoyment of thy eternal Felicity.

O my God! That I were capable to ſatisfie thy Divine Juſtice, in the behalf of this poor Soul, for whom I now petition thy Mercy: how willingly would I exact in my own perſon, that which detains him in Purgatory! And though my unworthineſs may hinder this deſired effect, yet ſuch is thy Goodneſs, (*O my gracious Soveraign!*) as that I may hope to have my will accepted, my petition granted, and this poor Soul pardoned, ſuccoured, delivered, and ſpeedily admitted

mitted to praiſe, love, and honour thy Sacred Majeſty, with the reſt of thy Celeſtial Citizens for evermore.

To Chriſt Jeſus.

O *Jeſu!* the Saviour of our Souls, whoſe Inclination to do good to poor Mankind, is ſo great, that thou often preſſeſt him to ask, and promiſeſt to grant his Petitions: Receive, I beſeech thee, this Prayer, which I moſt humbly preſent to thy Throne of Mercy, in behalf of [*this my departed Brother, or Siſter*] the Soul's ſuffering in *Purgatory*.

Remember, (*O moſt Compaſſionate Redeemer!*) that it is a Thing bought with thy Blood, deſign'd to thy Glory, intended to be a Coheir with thee in thy Heavenly Kingdom. Look upon it, (*ſweet Jeſu!*) as the Noble Conqueſt of thy Croſs, and the Sacred Trophee, by thy power torn out of the Devil's Clutches; and as ſuch a thing, afford it ſome ſolace in its ſufferings, and free it from thoſe Flames, Fetters, and Priſons, which hinder it from enjoying that Glory, whereunto thy Mercy hath predeſtinated it, which thy Paſſion hath purchaſed, and which thy Goodneſs hath prepared for it.

If the Tears of *Mary* and *Martha* did ſo pierce thy tender Heart; that they obtained

tained the raiſing of their dead Brother *Lazarus* out of his Sepulchre: Be not leſs favourable and flexible (*O dear Saviour!*) to theſe my Sighs, Tears, and Prayers, which I now pour forth before thee, for the Soul of my departed Brother, (*or Siſter.*) Speak only the word, (*O All-powerful Redeemer!*) N. *come forth of thoſe Flames*; and *Purgatory* will render thee a moſt prompt Obedience, and the delivered Soul will eternally magnifie thy Mercies.

To the Glorious Virgin Mother.

I Moſt humbly ſalute thee, *Great Queen of Heaven and Earth, Glorious Mother of* JESUS, *Powerful Advocatrix of Mankind, and compaſſionate Comfort of the Afflicted!* Theſe bleſſed Titles embolden me thy unworthy Servant, to beg thy Prayers for the poor Soul [*of my departed Brother,*] now ſuffering (*as I probably both fear and hope,*) in the Place of *Purgatory*; and to petition thee, That thou wilt be pleaſed to imploy the Power, the Priviledge, and the Friendſhip thou haſt with thy dear Son, my *Saviour*, in his behalf, and his Releaſe, Comfort, and Pardon.

O Great and Glorious Virgin Mother! Conſider this ſuffering Soul, as by thy Son redeemed, and by thy ſelf beloved; and ſince thou haſt intereſt in the Salvation and Joy

of

of the Souls purchaſed with the Price of thy Son's precious Blood: Take pity upon this Soul, longing to behold thy Son, and thy ſelf in Glory; and to ſing forth Divine Praiſes, with the Bleſſed Saints for all Eternity.

To S. Joſeph.

O *Faithful Steward of* God's *Sacred Family! Worthy Guardian of* Jeſus *and* Mary! *Great and Glorious S.* Joſeph! Permit me to make my moſt humble Addreſſes to thee, in behalf of this poor Soul, ſuffering in the Flames of *Purgatory*. It burns with an ardent deſire to enjoy *God*, and to behold thee in thy Heavenly Glory; but the Decree of Divine Juſtice, detains it from this deſired Happineſs: Be thou therefore pleaſed, (*O Juſt Man!*) to interpoſe thy Pious Interceſſion, for the cancelling, or (*at leaſt*) for the Moderation of this ſevere Edict.

Thou formerly freedſt *Jeſus* and *Mary*, from *Herod*'s Cruelty; *free* now this Child of *Jeſus* and *Mary*, from the Pains of *Purgatory*, and obtain for him a ſpeedy Deliverance, that he may with thee, and thy dear Spouſe *Mary*, praiſe, honour, and enjoy *Jeſus* for all Eternity.

The

The *Sequens* of *Holy Church*, uſually ſaid in the *Maſſes* for the Dead.

Dies Iræ, dies illa, &c.

1. THat Day of Wrath, that dreadful Day,
Shall all the World in Aſhes lay;
As David *and* Sybilla *ſay.*

2. *How ſhall poor Mortals quake with Fears,*
When their Impartial Judge appears,
Who all their Cauſes ſtrictly hears!

3. *His Trumpet ſounds a dreadful Tone;*
The Noiſe through all the Graves is blown,
And calls the Dead before his Throne.

4. *Nature and Death ſhall ſtand at gaze,*
When Creatures ſhall their Bodies raiſe,
And anſwer for thir fore-ſpent Days.

5. *The fair-writ Book of Conſcience ſhown,*
Sins black Indictment ſhall be known,
And every Soul its Guilt ſhall own.

6. *So, when the Judge ſhall ſit on high,*
All hidden Sins ſhall open lie;
No Crime ſhall from due Vengeance fly.

7. *What Plea ſhall wretched I pretend?*
What Patron move, to ſtand my Friend?
When ſcarce the Juſt themſelves defend.

8. *O dreadful* God, *and Glorious King!*
Who do'ſt the Saved freely bring
To Bliſs; ſave me, O Mercy's Spring!

9. *Pious* Jeſu! *call to mind*
Thy Travels, for my Good deſign;
Grant, I may that Day Mercy find.

10. *Thou*

10. *Thou ſat'ſt down weary, ſeeking me,*
Thou climb'dſt the Croſs, my Soul to free;
Let not ſuch Labours fruitleſs be.
11. *Dread Judge! whoſe Juſtice is ſevere,*
My long black ſcore of Sin make clear,
E're the accounting Day appear.
12. *I, as a guilty Perſon, groan;*
My Faults are in my Bluſhes known;
Pity, dear Lord, *thy Suppliant's moan.*
13. *Thy granting* Magdalen *relief,*
And opening Heaven to the Thief,
Hath, with ſweet Hopes, allay'd my Grief.
14. *My worthleſs Prayers deſerve no Hire;*
But thou, mild Lord, *thy Grace inſpire,*
And ſave me from Eternal Eire.
15. *Amongſt thy Sheep grant I may ſtand*
Far from the Goats accurſed Band,
Securely plac'd at thy Right Hand.
16. *The Taitiff Troop being put to ſhame,*
And pent in Hell's ne're dying Flame,
Amongſt the Bleſt enrol my Name.
17. *With bended Knee I make my Prayer,*
And Heart contrite as Aſhes are;
Of my laſt End, dear Lord, *take care.*
18. *That Day of Doom, that Day of Tears,*
When guilty Man awakes in Fears,
From Duſt, and 'fore his Judge appears.
19. Jeſu! *whoſe Breaſt our Woes condoles,*
Preſerve him from Hell's burning Coals;
Give Reſt to all departed Souls. Amen.

¶. 12.

A moſt Devout Exerciſe of Confeſſion and Communion, applied to the Soul's ſuffering in *Purgatory*.

When your Charity towards your departed Brethren and Friends, ſhall invite you, (O Pious Chriſtian!) to apply the Fruit of your Communion in their Favour: You may do well to entertain your ſelf during that whole Day, (ſet apart for that Holy Purpoſe) in ſuch Acts, Exerciſes, and Thoughts, as are proper for that Subject: As for Example:

At your awaking in the Morning,

IMagine you hear thoſe poor, reſtleſs, and afflicted Souls, making their moan to you, and exciting you with their ordinary Complaints; (*Miſeremini, miſeremini, ſaltem vos Amici!*) O Friends! take Compaſſion upon us! And do you anſwer them with a *Requiem æternam dona eis Domine, & lux perpetua luceat eis:* O my *God*! who haſt mercifully given me Reſt this Night, and Light this Morning; give Eternal Reſt, and Eternal Light to theſe poor Souls.

Being clothed, and placed on your Knees to

Adore

Adore the Divine Majeſty, you may thus pour forth your Heart before Him.

O *Sacred Trinity*! I here moſt humbly proſtrate my ſelf, and theſe poor Souls in thy Preſence; Offering up for them to the Throne of thy Mercy, all my this Day's Actions and Devotions; and particularly, my Confeſſion, Communion, and the Indulgence, which through thy Mercy, I hope to obtain: Uniting them to the Merits of my dear Redeemer; of his Bleſſed Mother, and of all the Glorious Saints of Heaven: And beſeeching thy Infinite Goodneſs, to accept of theſe my weak and unworthy Endeavours, for ſatisfaction of their Puniſhments, for ſolace of their Sufferings, and for their ſpeedy Admiſſion to thy Beatifying Preſence.

Going to Confeſſion.

IMagine, [1.] That the Sacrament of Penance, is the *Purgatory* of this World; where thou art to cleanſe thy Soul by the Fire of Contrition, and Flames of Charity, not only from its Sins, but alſo (in ſome meaſure) from the Puniſhments, which by its Sins it hath deſerved: That being thus pardoned and purified, it may be more capable to aſſiſt thoſe Souls which ſuffer in the *Purgatory* of the other World. [2.] That if it ſo pleaſed the Divine Goodneſs, as to lend

lend one hour of time to the Souls in Purgatory, wherein they might merit and do Penance: how zealouſly would they make uſe of this bleſſed Remedy? how ſincerely would they Confeſs their Sins? how faithfully would they perform their Duty? [3.] That many poor Souls ſuffer now moſt ſevere puniſhments in Purgatory, (*and even in Hell it ſelf,*) for one only Sin: and what doth thy ſelf deſerve for ſo many? or what muſt thou expect, unleſs thou endeavoureſt to make ſome timely ſatisfaction during this life.

Returning from Confeſſion.

[1.] ADmire the Divine favour, mercy and goodneſs in your behalf; which is ſo great, that had he done the like to the damned, before their departure out of this World, they had been all Saints in Paradiſe. [2.] Perform your enjoyned Penance, humbly, punctually, and with an ardent deſire to ſatisfie the divine Juſtice for your offences.

Hearing Maſs.

1. AT the Entrance of the Prieſt to the Altar. Think how all Purgatory begins to rejoyce, in expectation of the fruits

fruits of this great Sacrifice. Joyn your Heart, Affection, and Intention with his; Offering up with him the ſame Sacriſice, in memory of Chriſt's Paſſion; in Thankſgiving for his favour conferr'd upon the Souls of Purgatory, in that they departed this life in his Grace and Love; and in ſatisfaction for the puniſhment due to their ſins.

At the Confiteor.

FOrm an Act of hearty Contrition; and weigh how highly it grieves the faithful Souls departed, that they ever offended the Divine Goodneſs.

At the Kyrie-eleiſon.

CRy out for Mercy in their behalf, by the ſame repeated petitions to the ſacred Trinity.

At Gloria in excelſis.

O *My God!* That theſe poor Souls were now alſo comforted with thy Angelical Quires, to chaunt forth with them theſe happy Canticles of thy eternal Glory.

At Credo.

MAke a profeſſion of your Faith; proteſting you will never ſwerve one tittle from that belief wherein all the Saints and Souls in Purgatory departed.

At the Offertory.

REnew your Oblation, Intention, Petition, for their ſuccour, ſolace deliverance.

At

At Sanctus.

NOt only the Angels and Saints of the Church Triumphant, but also the Souls of the Church suffering, intone this glorious *Trisagion:* With whom I most humbly Adore, Praise, and Magnifie thy sacred Name, *Holy, Holy, Holy, Lord God of Sabbaoth.* O increated, ineffable, eternal Sanctity! Increase this day the number of thy heavenly Quiristers. Let Heaven and Earth be full of thy Glory: *Heaven* receiving new Inhabitants; *Earth* procuring for them this happiness. *Osanna*; O that the same Song might now Echo forth at their entrance into Paradise, as it did at my Saviours entrance into *Jerusalem.*

At the Elevation of the Sacred Host.

O *Eternal Father*! Look upon thy beloved Son Jesus; and for his dear sake, take compassion upon the poor Souls, for whom we petition thee.

At the Elevation of the Chalice.

O *Merciful Creator*! Let fall one small drop of this precious Blood upon Purgatory, to quench its ardors, and comfort those distressed souls, for whom it was spilt upon the Cross.

At the Memento *for the Dead.*

O *My Lord*! Look in mercy on the souls. 1. Of my Parents, Kindred, Friends, Bene-

Benefactors. 2. Of such a particular person, *N.* 3. Of such as have been most charitable in praying for the departed. 4. Of such as are left uncomforted, unremembred, unpray'd for. 5. Of such as suffer most, or who should (*according to thy Justice,*) remain longest in their torment. 6. Of such as are in the first and next place to be released. 7. Of such as lastly entred. 8. Of such as most loved *Jesus*, *Mary*, and *Joseph*. 9. Of such as suffer there, upon my occasion. 10. Of them, to whom thou shalt be pleas'd to apply this my Communion. 11. Of my own Soul, as if it were already departed out of my Body; humbly entreating thee (*dear Jesu!*) by the Water and Blood which gushed forth of thy wounded side, and heart, in thy Passion; to pity me at this present, and to permit me to advance here the payment for such punishments, as I should hereafter pay in Purgatory.

At the Pater Noster.

REpeat it with the Priest, as a most efficacious Prayer to obtain succour for the the Souls suffering in Purgatory.

At the Communion.

MAke such Acts and Affections, as are most savoury to your spiritual gust; and most beneficial to the Souls, for whom you intend the fruit of your Communion: *As for example:* *An*

An Act of Faith.

I Firmly believe, that I here receive my dear Saviour *Christ Jesus:* Who both can and will give me the effect of this sacred Communion, which is, eternal life; and not only to my self, but also to those poor suffering Souls, for whom I intend it.

An Act of Hope.

O What good things do I hope to receive by this present Communion? I hope for my self, I hope for these Souls; and I hope for no less than God himself, and his everlasting life, love, and glory.

An Act of Love.

I Love thee, (*O Infinitly amiable Goodness!*) And I desire that these Souls may speedily be translated to the fruition of thy beatifying presence, that they may love thee more perfectly for all Eternity.

An Act of good Intention.

I Approach now to this blessed Banquet (*O my God!*) to glorifie thy sacred Name, to unite my self to thy Divine Goodness, to render the merits of thy Passion efficacious, both for my own Soul, and for theirs to whom I humbly apply the fruit thereof.

In Communicating.

SAy for your self and them; *Into thy hands* (O Lord!) *I commend my Spirit!* O how sweet will my Purgatory seem unto me,

me, being thus placed in thy ſacred hands. O Jeſu, *my life and my love*! Let me live and die in thee; and when thou deſcendeſt into my Soul, let the effects of thy goodneſs deſcend alſo into the priſons of thy Juſtice, to deliver thoſe faithful Souls, who deſire nothing more than to ſee thee, love thee, and praiſe thee with thy Saints and Angels in thy eternal Glory.

After Communion.

Amongſt all the Acts of Devotion you produce, (and which are elſewhere preſcribed,) be ſtill mindful of the Souls in Purgatory; *As for example:*

Adoring your Dear Saviour, ſeated now in the midſt of your Soul; do it (as it were) in their company; ſaying, If thou loveſt me, (*ſweet Jeſu!*) as I cannot doubt but thou doſt; love alſo thoſe poor Souls, and beſtow upon them ſuch good things, as thy love deſigns for me, *&c. Thanking him, ſay: O my dear Saviour!* Let theſe Souls alſo praiſe thee with me in their Priſon, and be admitted ſpeedily to praiſe thee more perfectly in thy Paradiſe. *Petitioning him, ſay;*

O *My Lord!* I beg for my Self a holy life, and a happy death: And I beg for thoſe Souls, an application of thy Merits and Paſſion, and the effect of this *Plenary Indulgence*, which I hope to have this day gained, and which

which I here moſt humbly offer up in their behalf to thy Sacred Majeſty.

At the end of Maſs.

REceiving the Prieſts bleſſing; pray unto the holy Trinity, that he will be pleas'd to bleſs theſe ſuffering Souls, created to his Image, and deſign'd for his Glory: and ſay, *Almighty God bleſs you; The Father, the Son, and the Holy Ghoſt.* Amen.

During the remaining time of the Day.

LEt all the Objects which occur, all the Actions you do, and all the Employments you undertake, ſerve you as ſo many Memorials to mind you of your own Death, and of theirs who are gone before you. As for example: *Entring into your Chamber.* Think of the diſmal Dungeon, wherein thoſe poor Souls are (by their Creators juſt Judgment) detained. *Seeing the Fire.* Reflect upon their Flames. *Eating and Drinking.* Remember the *bread of Tears*, which is their only food and nouriſhment. *Converſing with others.* Conſider they have none but cruel *Devils* for their ordinary Companions. *Waſhing your Hands.* Think how this fleſh of yours muſt ſhortly become the food of Worms, and the ſubject of corruption. *Hearing the* Clock *ſtrike*; ſay for them, *Requieſcant in pace:* for your ſelf, *Eternity is at hand.*

Briefly, let all the objects of your Senſes ſerve

ſerve you for as many Images of your Death: The *Sun* you behold, the *Air* you breathe, the *Celeſtial Orbs* you admire, may fitly put you in mind of the *Darkneſs* of *Purgatory*, of the *Splendor* of *Paradiſe*, of the *Glory* of *Heaven*; whereof your poor ſuffering Friends are yet deprived.

Let your Jaculatory Prayers of this Day, be either concerning theirs, or your own *Purgatory*: O Lord! *give Reſt to the Departed.* O Jeſu! *the* God *of my Heart, the Deſired of my Soul, the Object of my Affections, the End of my Pretenſions!* Grant I may live in thy Grace, and die in thy Favour.

If your Leiſure permits, you may imitate this eaſie and efficacious Devotion of ſome Pious Perſons; ſaying a *pair of Beades* for your departed Friends, in this manner:

Take your Ordinary *Roſary*, and forming your Intention, begin with a *Creed*: Then ſay, *Our Father* upon each of the great Grains; and upon each one of the leſſer Grains, ſay; *Pie Jeſu Domine, dona eis Requiem.* Amen: (That is,) O compaſſionate Lord *Jeſu*! give them Reſt. *Amen.*

In the Evening.

HAving *Examin'd your Conſcience, endeavour to produce a moſt fervent Act of Contrition, as if in that Night you were to depart out of this World: And go to Bed as to*

your

your Grave ; saying ; Ah! the Vanity of all Worldly Riches, Greatneſſes, and Glories! You muſt ſhortly be included in Two Yards of Earth! *&c. Into thy Hands, O* Lord! *I commend my Spirit,* &c.

Two Excellent Profits, which all Pious Chriſtians may draw, from this charitable Practice of Praying for the Souls in Purgatory.

The First Profit is ; That remembring theſe departed Souls, they can hardly forget their own approaching Death : And conſequently, will be moved to make ſome timely Preparation for that great Action, whereupon depends their whole Eternity.

THe Practice hereof, may be reduced to theſe *Two Points :*

Firſt, Queſtion your ſelf in this ſort : Were I now preſently to depart this World upon Death's Summons ; Am I in a condition to appear before *God*'s Judgment Seat? What do'ſt thou anſwer, *(O my Soul!)* what could'ſt thou wiſh to have done? Fall forthwith to ſettle thy ſelf, and all that concerns thee, in order to thy Death ; and never ceaſe, till thou can'ſt ſay with S. *Paul, Nihil mihi*

conscius sum: Through God's *Goodness, I find no Guilt in my Conscience.* My Heart cannot upbraid me of any horrid Crime, which I have not endeavour'd to deface by Contrition, to discover in Confession, to do Penance for by Satisfaction. My Soul detests all that is opposite to the Love and Will of my Lord *Jesus.*

Secondly, Habituate your self in the Exercise of *such* Acts, *as* you would and should practise in the Article of your Death: Taking therefore your *Crucifix* in your Hand; say: Well! I must die; but When? Where? How? in what Estate, Circumstance, and Condition? All this is uncertain. I accept therefore, (*O my Creator!*) the Decree of my Death, as from thy Divine Justice; and the Uncertainty of its Execution, from thy Eternal Providence: Behold, I am ready and willing to obey thy Blessed Ordinances; nor do I desire to live one moment longer, than is according to thy most just Will and Liking.

I protest, that I will live and die in an absolute Conformity to the Catholick Faith; because thou, my *Lord God,* (who art the Prime and Essential Truth) hast taught and revealed it.

I hope in the Infinity of thy Goodness; in the Fidelity of thy Promises, in the

Immensity

Immenſity of my *Saviour*'s Merits: Though thou killeſt me, *O my Lord*; yet I will hope in thy Mercy.

I will die in thy Love, that I may love thee (*O Abyſſal Ocean of all Love and Perfection!*) for evermore. Yes, (*my Lord, and my Love!*) I could heartily wiſh, that an Act of Seraphical Love might ſeparate my Soul from my Body, that ſo it might become happily united to thee, (*its only Beloved Object*) for all Eternity.

It grieves me, (*O my God!*) that I ever offended thee; becauſe thou art infinitely Good: And I am content to die, becauſe I would be freed from all future Occaſions of offending thee. Wherefore I here offer thee my Life, as a Pledge of my Love; and I accept of Death, as a fit Puniſhment of my Offences.

O when will that deſired Day come, in which I ſhall *ſee* thee (*my ſweet Saviour!*) face to face, without any Interpoſition; *love* thee, without any Interruption; *praiſe* thee, without any Imperfection?

I acknowledge, that *Purgatory* is too pleaſant a Place for the Chaſtiſement of my Impieties; and were I adjudg'd thither, till the laſt Day of general Doom, I were moſt mercifully dealt withal: Yet (*O my Creator!*) to the end I may make a more honourable

Satisfaction to thy Sacred Juſtice, by the Merits of my ſweet *Saviour*; I will endeavour to gain all the *Indulgences*, whereof any one is capable in the Article of Death; and in particular, that which is obtain'd by pronouncing then the Holy Name of *Jeſus*; which I deſire may be the laſt Word of my Mouth, the laſt Motion of my Heart, the laſt Sigh in my Soul. *O dear Jeſu!* Let my laſt Breath echo forth, *Jeſu, Jeſu, Jeſu.* Amen.

O Bleſſed Virgin *Mary*! Mother of Mercy, Mother of Power, Mother of *Jeſus*: Behold thy poor Child, and preſent my departing Soul to thy dear Son *Jeſus*.

O glorious S. *Joſeph*! who expiredſt in the ſweet Embraces of *Jeſus* and *Mary*; Obtain for me, that I may die in their Favour and Affection.

O my good *Angel*! the faithful Guardian of my Life, leave me not in the dangerous Moment of my Death.

End this Exercise with a Generous Reſolution to die daily to your Self, to the World, and to all Things: and to Live as you deſire to Die.

THE *Second Profit* is; That conſidering the grievous Pains they ſuffer; you will

will easily resolve to endure your *Purgatory* in this World: Which was the ardent desire of S. *Augustine*, when he thus petition'd the Divine Majesty: *Purge me* (O Lord!) *in this Life, and put me here in such a Condition, as there may be no need hereafter of any Purifying Fire; that so I may be the sooner united to thee, my first Beginning, and my final End and Felicity.*

The Practice hereof may be reduced to these Points following.

1. *Consider, that all Sin renders us liable to Punishment, which must infallibly be paid, either in this World, or in the next. Now, our Merciful* Lord *seems to leave the choice unto our selves, and to present unto us Two Purgatories:* That of the next World; *Painful, long, fiery, devoid of all Comfort and Merit:* That of this World; *Easie, short, and full of Comfort. O my Soul!* which wilt thou choose?

2. The *Purgatory* of this World, consists in satisfying *God*'s severe Justice for our Sins, as far forth as we are able by our *own free Actions*; without deferring it to the end of our Lives, or depending upon the Charity of *Others. O my Soul!* wert thou presently to depart out of this World; How many Years of *Purgatory* must thou expect for

the expiation of thy many and enormous offences? Reſolve therefore to begin (even this day without any farther delay) thy Purgatory in this world, by endeavouring now to make ſatisfaction for thy ſins.

3. This Satisfaction conſiſts in theſe *Five* things; which may ſerve us for as many *Purgatories*, to cleanſe our Souls from their Sins, and cancel the pains they have thereby juſtly incurred.

The *firſt* is, To perform thoſe works which are call'd *Satisfactory*, to wit, *Alms-deeds*, *Faſting*, and *Prayer*; uniting them to the merits of our Redeemer, Chriſt Jeſus. *Alms-deeds* ſatisfy the divine Majeſty, by giving him our goods of Fortune: *Faſting*, by conſecrating to him the goods of our Bodies: *Prayer*, by offering up to him the goods of our Hearts and Spirits.

Alms-deeds *free us from Sin and Death; and ſuffer not a Soul to deſcend into darkneſs. They purge us, and procure us mercy, and eternal life.*

Faſting, which (under its notion) contains all ſorts of penitential actions, mortifications, and auſterities, both voluntary and obligatory; *opens Heaven-gates unto us.*

Prayers *appeaſe the divine Anger:* and Tears *extinguiſh the Fires and Flames which are prepared by God's Juſtice, to puniſh us for*

for our Offences. Now the moſt Efficacious Prayers are theſe: (1.) The *Sacrifice of the Maſs.* (2.) The *Sacraments of Penance, and the Euchariſt.* (3.) The *Continual Practice of Acts of Contrition*; which ſerv'd the Pious *Magdalen* for her Purgatory at the Feet of *Jeſus.*

The *Second* is, To embrace all the Afflictions, Croſſes, Calamities, Sickneſſes, and Loſſes of this Life; as ſo many purging Fires. Thus the patient *Job* endur'd his *Purgatory* upon his Dunghil, and in the Fire of fervent Charity, and faithful Reſignation, which made him break forth into theſe Expreſſions amidſt all his Sufferings: *Our Lord's Name be ever bleſſed: As he pleaſes, ſo all things come to paſs.*

The *Third* is, To practiſe Heroick Acts of Virtue; as, generouſly to pardon your Enemies; nobly to oblige them, who have diſobliged you; couragiouſly to conquer that Paſſion, which hath moſt power in your Soul: For, the Pains you take, and the Violence you uſe upon theſe Occaſions, will much contribute to the Satisfaction for your Sins, and ſerve you inſtead of your deſerved *Purgatory.*

The *Fourth* is, To perform ſuch Works of Reſtitution, Charity, and Piety, in your own Perſon, and during your Life-time;

as you desire should be done at the Hour of your Death: For by clearing your own Accounts, settling Peace in your own Soul, and executing your own Testament; you will be exempt from the Fear of suffering a severe *Purgatory*, through your Executor's Negligence.

The *Fifth* is, When you have perform'd all things, as your Zeal to satisfie *God*'s Justice hath suggested unto you, To have an humble Sense of the no-worth and value of all your own Actions and Endeavours; and thereupon, To address your self to the undrainable Treasury of your Saviour's Merits, hoping to draw thence sufficient Water, for the washing away of all your Offences.

These are the Five voluntary *Purgatories* of this World; by which if you here satisfe for your Sins, you may hope to avoid hereafter the necessary *Purgatory* due to them in the next World.

¶. 13.

An Appendix containing ſeveral Devout and Efficacious Prayers; proper for the frequent Uſe of all Pious Chriſtians.

1.

A Prayer to our Lord Jeſus, *wherein we humbly acknowledge him for our Soveraign, and promiſe him faithful Obedience for the future.*

O *Jeſu! King of Kings!* To whom all Power is given in Heaven and Earth, as a moſt Juſt Reward for thy moſt perfect Obedience! Thy Empire is out of the reach of Rebellion; it dreads no Dangers, and is free from the Viciſſitudes of Fortune. Thou wanteſt neither Spies abroad, nor Policies at home, to ſecure thy Throne; neither warlike Guards, nor worldly Greatneſſes, to procure thy Reſpect, and increaſe thy Honour; ſince whatſoever is requiſite to be the Soveraign King of Kings, and the Immortal and Incomprehenſible Monarch of Heaven and Earth, is in the Riches of thy own Divine Being; and thy own Nature neceſſarily involves a boundleſs Juriſdiction.

Wherefore, *O Jesu my Saviour!* behold here prostrate before thee, one of thy meanest subjects, offering to thy sacred Majesty, as to his soveraign King, an humble and most respectful Homage. I come, *Lord!* to renew that solemn Oath of fidelity, which I took formerly in Baptism; and to present thee the Key of my Heart, hoping thou wilt vouchsafe to enter in, take full possession, and make there thy constant habitation. Thou, *O all-powerful King!* canst soon make it fit for thy own entertainment; having in this point (*as in all others*) an advantage over earthly Princes, to raise men from their dunghils, and render them worthy of their dignities: Thou, *O great Monarch!* chusing *Saul* for the King of thy people, changedst also his spirit; calling *David* from the sheepfold, madest him a man according to thy own Heart; drawing the Apostles from their Fishing-employments, rendredst them fit Preachers of thy Gospel. Why then shall not I, with an humble boldness, beg thy entrance into my poor Heart; since I well know, it will at the same instant become a mansion worthy thy Royal Majesty?

I am not fully satisfied, *O my Soveraign King!* in being thy faithful subject; I desire to be thy Bondslave and Vassal: I will therefore no longer pretend to the least power

power over my ſelf; but all my future labours and endeavours ſhall be to acquire riches for thy Royal Majeſty: Yes, my will is, that every child of mine (to wit, all my works, words and thoughts) ſhall be henceforth born in the ſame Bondage of thy Love. *O my Soul!* what higher honour can we have, than to live in ſuch a Slavery? *O my Saviour! ſweet is thy yoak, light thy burthen,* eaſie thy precepts, favourable thy fetters, pleaſing thy authority, prudent thy proceedings, paternal thy providence to them who faithfully adhere to thee. O how loving and liberal a Lord art thou to ſuch loyal ſubjects? Unhappy they, who are none of this holy number; and ever magnified by thy Mercy, which hath drawn my Soul out of my enemies clutches, to enrol her thy Captive. Behold, *O my bleſſed Redeemer!* I acknowledg my ſelf, with much comfort and content to appertain particularly to thee in quality of an abſolute Bondſman, by this thy new right of purchaſe: but yet, *O my dread Lord and Maſter!* I know not how to render thee a Bond-ſlave's duty, and therefore beg of thy goodneſs to teach me this great ſecret, and take from me that unfortunate liberty, which enables me to rebel againſt thy Royal will and pleaſure. Ah! *my Lord!* If thou leaveſt

this

this my Liberty to its own Nature; I ſhall ſoon leave off all Obedience to thy Laws: I ſhall quickly, Alas! trample upon thy Crown, ſleight thy Scepter, and uſe againſt thy ſelf all the Goods thy Bounty hath given me: My Underſtanding will cenſure thy Myſteries, my Memory will forget thy Mercies, my Fancy will feed upon filthy Images, my Will will love what thou loatheſt, my unruly Paſſions, uncurb'd Senſes, brutiſh Appetites, will all bandy againſt thy bleſſed Grace, and my own Reaſon: Finally, I ſhall glory in being thy Enemy; and ſay, *Who is the Lord?*

Take from me therefore, I beſeech thee, *O Jeſu!* the Root of this dreadful Rebellion; command and compel my ſtiff Neck, and ſtubborn Nature, to ſubmit to the Bleſſed Yoak of thy Law, and force me to be happy. O moſt pleaſing Conſtraint, which renders me a Co-partner with thy ſelf in thy Royalty! For thou (*O Great and Gracious King* Jeſu!) art nothing jealous of thy Soveraignty; but thou moſt liberally communicateſt it to thy beloved Subjects; deſigning them to be all Kings in thy endleſs Eternity: And is it poſſible, (*O my Soul!*) that thou ſo eaſily quitteſt ſo Sublime a Dignity? Wilt thou be ſo filly, as to fall in love with thine own Shackles; that is, with thy filthy Sins of Ambition,

Ambition, Avarice, Revenge and Sensuality? Ah! art thou not utterly confounded at thine own excessive Folly: and wilt thou not yet perceive, how thy own errours brings with it a self-punishment? Alas! what is it *that* thou lovest? What is *that*, which seems to content and comfort thee? What is it, that pretends to secure thy Soul in this shameful servitude? On the contrary; what troubles, what torments, what solicitudes, what horrours, doth not each moment of time suggest to thy trembling spirit?

Shake off then, with a manly courage, this sad and heavy yoak of Sin and Satan, and submit cheerfully to that which thy Lord Jesus this day presents unto thee: *A yoak which is sweet and easie*, and which he himself will carry together with thee. Yes, *O immortal, invisible, omnipotent King Jesu!* I change Master even at this instant, and I make choice of thee, to be henceforth my sole Lord and Soveraign. Behold not, *I beseech thee*, how long I have stayed in rebellion, but look upon the Wounds thy self endured to win me to thy Obedience. Reign in Heaven and Earth, *O Adorable Monarch!* and rule particularly in my heart and Soul; and let all rational creatures unanimously confess and acknowledg it their highest honour and happiness, to be Servants to the Crucified King *Jesus*.

2. *A*

2.

A Prayer, to be ſaid by one, who is upon making choice of a condition of life; begging light from above, to diſcern Gods Will, and his own Good.

'TIs the order of thy divine Providence, *O dread Soveraign of Heaven and Earth!* that there ſhould be in this great world ſeveral ſorts of ſtates and conditions, to which thou deſigneſt men by a choice, known only to thy all-knowing Wiſdom. Thou alſo aſſureſt us by thy ſacred Word, *that each one ought to remain in the condition to which he is called.* And there is no lawful calling which exclude's from thy Kingdom. This moves me to proſtrate my ſelf, at thy feet, and pour forth my heart here in thy preſence hoping to receive ſome glimpſe of light from thee, (*O true Light, which illuminateſt every one coming into this World*) To direct me in this matter which is to me of higheſt importance, not only as to my temporal, but my eternal happineſs. *O my Lord,* I humbly acknowledg my own ignorance and ſimplicity; for alas! I neither can foreſee the future, nor dive ſo far into my own dark interiour, as to diſtinguiſh whether the motions I there feel, are Rational or Senſual; and whether my perverſe Nature oppoſing thy Grace, inclines me not

not to an Election; which may endanger my Salvation. The World and the Flesh furnish me with plenty of fair and specious Reasons, but I well consider they are dangerous Counsellors, and damnable are their Maxims. *Lord!* lead me out of this labyrinth of irresolutions; since I resolve to leave my self absolutely to the conduct of thy holy Spirit, renouncing all my own ratiocinations, affections, inclinations, and interests; and willing nothing at all, but only what thou wilt for me. Behold *I am thy Servant, and the Child of thy handmaid*; say only the word (*O my loving Master!*) and thy holy will shall be obey'd; lift me up, or cast me down, it shall equally please me, so I may perceive 'tis thy divine Conduct which disposeth thus of me thy poor Creature. I beg of thou this only blessing, *O my compassionate Father!* that thou wilt please to prosper and sanctifie me in that particular State I shall settle in, giving me strength and courage to wade through all the difficulties I shall there meet with, and rewarding my Perseverance in thy love and service in this world, with a Crown of Glory, and with immortality in the next.

3.

A Prayer to be said by one who is fall'n into some great Necessity, Calamity, or Misery.

THy infallible truth assures me, *O Soveraign Lord God!* there's not a Hair of *my Head falls off without thy order:* How then can I doubt, but this sad Accident befalls me by the particular permission of thy all-penetrating Providence? I will not know the reason of this thy proceeding; since I acknowledg thee, *(O my Omnipotent Creator!)* to possess an absolute Empire not only over my goods, but over my life; and that my person is in thy power, as Clay is in the hands of the Potter, to imprint upon me what form, and put me to what use, thy self best pleaseth. Thou *(O my Lord!)* gavest me health, wealth, peace, fame, friends, children, prosperity, *&c.* Which was a savour, I humbly confess, I did not deserve; thou hast now depriv'd me of them, which I humbly acknowledg to be an effect of thy Justice; since I made not use of them as I ought, to thy only glory, and my own eternal good. *Thy blessed will be done in me and all Creatures,* is all the Complaint I will make; begging thy Grace to imprint as well in my Heart the meaning of these sacred words, as I have the sound of them in my Mouth; that

May ye 1.1734 pre: from sudon Death

that I may joyfully, reſignedly, and without reſerve ſubmit to thy ſacred diſpoſal all that concerns me, and make uſe of thy Fatherly Viſitations to the increaſe of my Filial obedience and affection. Let me forget what I have been in my former Proſperity, and not fear what I may be in any future Adverſity; cheerfully embracing my preſent Condition, inceſſantly praiſing thy ſweet Providence, and peaceably expecting the eternal recompenſe thou haſt promiſed to ſuch as ſuffer for thy ſake.

4.

A Prayer humbly imploring the continuance of Health, and that we may make good uſe of it, in order to our eternal Happineſs.

MAn, *born of a Woman*, (as your ſacred Word, *O Eternal Truth!* teaches us,) *lives but a ſhort time:* And during this his ſhort ſtay upon earth, *is ſubject unto many Miſeries.* His life is a *Flower*, which dries up, and dwindles away upon the ſame day it is diſplayed: 'tis a *Blaſt*, ſoon paſt and diſſipated: 'tis a *Stream of Water*, which nimbly ſlides by, diſappears, and never more returns: 'tis a *Shadow*, flying away aſſoon as formed: 'tis *Smoak*, which as it riſeth, vaniſheth: In ſumm, 'tis a meer *Vapour*, having no ſolid conſiſtence and permanen-

permanency. This is the ſhort, fickle, uncertain nature of man's life; and I ask thee not (*O great Lord of Life and Death!*) to change it for me; I only beg, that thou wilt be pleas'd in giving me Health, to grant me alſo Grace to make the right uſe of it to thy *Glory*, and my own *Salvation*, for alas! I ſhall be little able to act for the *one* or the *other*, when the rigour of a ſharp Diſeaſe ſeizes on the functions of my inward and outward faculties. Grant, (*O my God!*) that the curb of thy holy fear may keep my body always in good order, (leaſt it being high in fleſh, ſhould ſhake off its ſubordination to the ſpirit,) that ſo I may employ its ſtrength to acquit my ſelf of my Chriſtian obligations, & perform the ſeveral duties of my place and condition. Take from me, *O Lord!* all deſire of ſuperfluities, which ſerve only to ſatisfie the ſenſes, and let me reſt fully contented with ſuch conveniencies as ſerve for my life's ordinary entertainment; till ſuch time as thou ſhalt pleaſe to free my Soul from this fleſhly ſlavery, and accompliſh my Redemption, by deſtroying all that is borrowed from the old *Adam*, and conſummating my adoption in Glory; which I deſire for no other end, but to be no longer ſubject to offend thee, (*my Lord and Maker!*) and that I may be happily obliged and neceſſitated to praiſe and love thee for all Eternity.

5. *A*

5.

A Prayer for the Converſion of Hereticks.

ONe of the ſecret Judgments of thy divine Providence, *O Omnipotent Creator!* (which I humbly adore, without daring to dive into it,) is the permiſſion of Hereſies to ſpring up in ſuch multitudes, as Weeds amidſt the Wheat, in the field of Chriſtianity. 'Tis for the converſion of theſe miſbelievers, for the reduction of theſe ſtraid ſheep, for the illumination of theſe blinded Chriſtians, that we now preſent our petition to the Throne of thy divine Clemency. Clear them, *O Lord!* clear the Underſtandings of theſe our Brethren (for ſo they are, by participating with us of the ſelf-ſame Baptiſm) and recal them to the ſafe ſheepfold of thy Univerſal Church. Give them, we beſeech thee, that Columbin ſimplicity, which is neceſſary to receive and retain the Faith of thy Goſpel; and that Chriſtian infancy, which is not ſuſpicious, not litigious, not apt to diſpute and judge, not puffed up with any ſelf-opinions. Let them ſee and admire the beauty of Catholick Verities, by an inward light penetrating their Underſtandings, and captivating them to the obedience of Faith and the Church. Ingrave in

in their Wills the love of thy Truths, and diſſipate all theſe Impoſtures, wherewith their deceived Teachers entertain them in the hatred of our Sacred Myſteries. We have enough diſputed, written, preached; be thou now (*O Divine Doctor!*) the concluding Umpire of all our Controverſies. Speak effectually to their Hearts, (*O all penetrating Spirit!*) and open them to hear thy Voice, and to admit of thy Inſpirations; and having fill'd them with the Seed of thy ſaving Faith, ſhut them, and ſeal them with thy Grace, leſt the Birds of Prey ſnatch it away. *O Soveraign Shepherd!* reunite theſe wandring Sheep to their true Paſtor, and make us all Members of one Body under one Head; that we may with one Heart and Mouth unanimouſly adore, praiſe, and glorifie thy Sacred Name, during the remaining time of our Pilgrimage upon Earth, and afterwards in Heaven for all Eternity.

6.

A Prayer for a Special Friend.

PReſerve, (*O Lord!*) thy Servant *N.* for whoſe Health, Happineſs, and Proſperity, we humbly offer up theſe our Petitions to thy Sacred Majeſty; beſeeching thee to grant him a perſeverant Conſtancy in the Catholick Faith, a ſafe Paſſage through this

this Life's dangerous Pilgrimage; and that no Worldly, Carnal, or Diabolical Temptations may have the power to separate him from thee, his prime and only Good. Give him Grace to correspond to the Calling and Condition wherein thou hast placed him: Direct him in all his Ways, defend him against all his Enemies, and grant him finally an happy Death and Departure out of this World; and a speedy Passage after Death, to the Fruition of thy Eternal Felicity.

7.

A Prayer for a Friend in Tribulation.

VOuchsafe (*O merciful Creator!*) to afford the Sweetness of thy Comfort to thy afflicted Servant *N.* and to remove, according to thy wonted Mercy, the heavy Burthen of his Calamities. Give him (*We humbly beseech thee*) Patience in his Sufferings, Resignation to thy good Pleasure, Perseverance in thy Service, and an happy Translation from this afflictive Life to thy Eternal Felicity.

8.

A Prayer for our Enemies, Detractors, and Persecutors.

O *Meek and Merciful Lord* Jesu! The great Master, Exemplar, and Practiser of Peace, Charity, and Union amongst Men!

men! Who haſt commanded us *to love our Enemies, and to do good for them who hate us*; and who prayedſt on the Croſs for thy capital Adverſaries: Increaſe within us, (we moſt humbly beſeech thee,) the Spirit of Chriſtian Charity; that we may freely, heartily, and ſincerely forgive them, who have any way offended, injured, or perſecuted us. Beſtow on them alſo, (*O Bleſſed Saviour!*) the ſame Spirit of perfect Peace, Love, and Charity: and powerfully defend us from all their Deceits and Treachery.

9.

A Prayer for a Woman labouring in Child-Bed.

O *Moſt dread Soveraign!* Who for the juſt puniſhment of the firſt Womans prevarication, haſt pronounced and impoſed a ſevere and unavoydable Sentence of Malediction upon all Woman-kind, that they ſhould bring forth their Children in pain and ſorrow: We moſt humbly beſeech thee, (*O undrainable Fountain of Goodneſs and Mercy!*) to mitigate the rigour of this general Edict, in behalf of this your poor Handmaid, *N.* (now labouring in the pangs of Child-Bed,) and to give her Courage, Comfort and Patience in her ſufferings. Grant her (*O gracious Lord God!*) a ſpeedy and happy Deliverance; and that the Child ſhe

ſhe bears in her Womb, may be brought forth into the World, accompanied with all ſuch perfections of Body, Soul, and Senſes, as are beſitting our Human Nature; that it may live to be re-born by Baptiſm; and that both the Child and the Mother, may become thy faithful Servants.

10.

A Prayer to withdraw our Minds from the ſuperfluous Cares and Solicitudes of this World.

O *Lord, our true Lover, our Faithful Teacher, and our bountiful Nouriſher!* Take from us all vain, ſuperfluous and noxious Cares and Solicitudes; and ſince thou haſt been graciouſly pleas'd to promiſe us, that thy Self wilt make a ſufficient Proviſion for us, grant that we may confidently rely in all things upon thy Sacred Providence. Let us therefore fix our Hearts and Affections upon Heavenly Objects: Let us ſeek only thy Kingdom; and be only ſolicitous for the advancement of thy Honour and Glory: Let us run on cheerfully, couragiouſly, perſeverantly, in the way of thy Precepts, during this our earthly Pilgrimage, that ſo we may be finally tranſlated to thy Heavenly Paradiſe.

11.

A Prayer to appeaſe the Divine Indignation, in any publick or private Neceſſity.

WHen we compare, *O Lord*! thy Puniſhments with our own Prevarications; we are forced to confeſs, that our Crimes do far exceed thy Chaſtiſements: We are ſenſible of our Sins Penalty, but we leave not our ſinful Pertinacy; Our ſick Minds are troubled, but our ſtiff Necks are not bowed: Our Life languiſhes under the burthen of our Afflictions, and yet we amend not our wicked Actions: We acknowledg our miſdeeds in the day of Correction, and we forget what we have bewailed after the Viſitation. If thou, *O Lord*, ſtretcheſt forth thy Hand to ſtrike us, we make thee large Promiſes; if thou ſheatheſt thy Sword, we fail in our Performances. If thou ſcourgeſt us, we petition thee to ſpare us; if thou mercifully ſpareſt us, we again maliciouſly provoke thee to ſcourge us.

Behold, *O dread Soveraign*! Thou haſt us ſelf-accuſed, adjudged, condemned; and we well know, that unleſs thou wilt pardon us, we muſt needs periſh. Yet grant unto us, *O Compaſſionate Father!* that which we deſire, though we deſerve it not; who haſt given us a Being, when we were not.

12. *A*

12.

A Prayer for the Converſion of Hereticks and Infidels.

Almighty, and all merciful God! who ſeekeſt and deſireſt the Salvation of all Souls; Take pity (we beſeech thee,) upon ſuch as are ſeduced with peſtiferous Errors, and ſegregated from the unity of thy ſacred Church. Pardon them, *O Lord*, for they perceive not what they do: Illuminate the Eyes of their underſtanding, *O true Light of all Spirits!* that they may ſee their own Blindneſs, and ſeeing it, may ſpeedily abandon it: And that ſo becoming ſincerely reconciled to thee the Supream Shepherd, and to thy Church, the only ſafe Sheepfold; they may joyfully praiſe and magnify thy Mercies, together with us thy faithful Children, for evermore.

13.

A Prayer for a ſick Perſon.

O Soveraign Lord God, the Author of our Health, and our Comforter in ſickneſs; in the Watch of whoſe Divine Providence run all the Moments of our life's earthly Pilgrimage! Hear, *We beſeech thee*, the humble Petitions, which we preſent to thy Throne of Mercy for N. thy infirm but faithful Servant; and mercifully reſtore him

to his former welfare, that he may hence-forth walk more worthy his Calling, and make greater progreſs in Vertue and Piety. But if it is thy pleaſure, (*O Supream Lord of Life and Death!*) to call him hence to Eternity; let thy moſt juſt Will (*O Heavenly Father!*) be accompliſhed in this, and in all things whatſoever: only let Death find him well prepared, and rightly diſpoſed. Let him humbly kiſs thy Paternal Rod which chaſtiſeth him, and patiently ſubmit to the Croſs which thy loving Hand hath laid upon his Shoulders: Let him behave himſelf, during the remaining time of his Infirmity, as befits a faithful and devout Chriſtian; free from Puſillanimity and Deſpair, full of Hope and filial Confidence: And finally, being ſtrengthned with the Sacraments, reconciled to his Enemies, and ſettled in thy Grace and Favour; let him cheerfully expect, and joyfully embrace Deaths ſummons, and quietly paſs from this place of Baniſhment to his happy home in thy Heavenly Paradiſe.

14.

Prayers in Time of the Plague.

1. *The Anthem.* Remember thy Covenant (*O Merciful Creator!*) and ſay to the ſmiting Angel, *Now hold thy Hand:* tha

th

the Earth may not become desolate, and every living Soul destroyed.

Ver. Lord, let thy Anger cease from thy People.

Ans. And from thy City.

Let us Pray.

HEar, we most humbly beseech thee, (*O Compassionate Lord God!*) the Prayers of thy distressed people: and as we acknowledge our selves to be justly punished for our offences, so be thou pleased in mercy to free us, for the glory of thy own sacred Name.

2. *O God!* who well know'st that our human frailty cannot subsist amidst so many and so great Dangers, without the support of thy Divine favour and assistance: Give us (*we most humbly beseech thee,*) Health of mind and body; and grant that we may overcome by thy help and mercy, what we deservedly suffer for our own Sins and Impieties.

3. *Lord!* Lend a gracious Ear to the petitions of thy poor Servants; grant us the desired effect of our faithful Supplications, and avert from us the fury of the raging Pestilence: that we may humbly and gratefully acknowledg these Scourges to proceed from thy just Anger and Indignation, and

to ceaſe through thy boundleſs Mercy and Goodneſs.

4. A Prayer to the Sacred Virgin-Mother, (call'd the Miraculous Prayer againſt the *Plague*.)

THe Star of Heaven, (whoſe ſnowy Breaſt
Did ſuckle our ſweet Lord) ſuppreſt
The Plague of Death, whoſe Origen
Was from the very firſt of Men:
May that clear Star at preſent daign
Thoſe Conſtellations to reſtrain;
Whoſe Wars deprive Men of their Breath,
By the deſtructive Wounds of Death.

Repeat thrice theſe four enſuing Verſes:

Bright Star o'th' Sea, 'gainſt Plague *thy Help afford;*
Nothing's deny'd thee by thy Son, our Lord;
Who honours thee, Bleſt Maid: Sweet Jeſu, *ſave*
Them by thy Power, for whom ſhe daigns to crave.

Let us Pray.

O *God of Mercy, God of Compaſſion, God of Pardon!* who in time paſt taking pity upon thy afflicted people, commandedſt the ſtriking Angel to with-hold his Hand from further puniſhing them: We moſt humbly beſeech thee, for the Love of that Glorious Star, whoſe Sacred Breaſts gave thee ſuck,

to

to preſerve us from all Plaguy Infection, to deliver us from an unprovided Death, and to defend us from all deſtructive Accidents and Incurſions.

15.
Prayers for an Happy Death.

1. O *Dear Lord Jeſu!* I moſt humbly beſeech thee, by thoſe bitter Pains and Pangs, which thou ſufferedſt for me in thy bitter Paſſion; and particularly, in the Hour wherein thy Divine Soul paſſed forth of thy Bleſſed Body; take pity upon my poor and ſinful Soul in her laſt Agony, and in her Paſſage to Eternity.

2. 'Tis thou, (*O Soveraign Goodneſs!*) who art the prime Source, and daily Preſerver of my Life; and 'tis from thee alone, that I can expect the Grace of an happy Death. Thou (*O Lord!*) did'ſt not make this Death, which ſeparates Soul and Body; 'twas Sin, which brought it into the World; had not Man ſtrayed from thy Sacred Precept, he had not been ſubject to this ſevere Puniſhment. But yet thy Divine Son, by enduring the Sting of Death, hath changed its harſh Nature, and through his Means and merits, it may now be made a Sacrifice moſt pleaſing to thy Majeſty: *For precious in thy Sight, is the Juſt man's death*; which is only a

glorious paſſage from Time to Eternity. This is the Death I here moſt humbly demand of thy Divine Bounty, as the Crown of all thy Mercies; for thou, (*O Lord!*) lookeſt not ſo much upon the firſt beginnings of thy Children, as upon their final End and Conſummation; and the Eternity of their Glory or Miſery, depends upon the laſt moment of their Life. Then it is, that the Tempter tries all wayes to prevail over the weakneſs of our ſpirit, (when 'tis beaten down by the Bodies ſickneſs,) either to ſwell it up into a dangerous Preſumption, or deject it into a more dangerous Deſpair. Then it is, that all the ſinful paſſages of our life come ſwarming into our Memories, to ſtrike us with a ſad reſentment of what 'tis too late to remedy. Then it is, that the poor Soul, overwhelmed with a flood of ſorrow, cannot without thy ſtrengthening Grace, exciſe the functions of her Reaſon and Religion. Give me therefore, *O my gracious Lord God!* in this paſſage, (which is ſo full of peril, and of ſo great importance,) all thoſe Chriſtian diſpoſitions, which thy wonted Clemency gives to thy elected and beloved Children; that I may well perform this laſt duty of life. Let me conſider Death as the juſt puniſhment of Sin; and ſo moſt willingly receive it, to obey the Law which com-

comprehends all his race, by whom it was introduced into the World. Let me look upon my Body, as a parcel of old *Adam*, deserving *to return into dust*, and only fit for corruption. Let me render to thy Majesty most hearty thanks for vouchsafing by Death to deliver my spirit from the Law of these corporal Members, which kept it so long enslaved under the Law of Sin. Let me freely offer up to thee my life in Sacrifice, and let thy love be the Fire, not only to purifie, but also to ennoble this my oblation, which of it self is so mean and contemptible.

Finally, (*O Soveraign Lord of Life and Death*!) I resignedly leave to the conduct of thy sacred Providence all that concerns my poor Soul's departure out of this her Pilgrimage, as to the Time, the Place, the Assistants, the Consolations, the Derelictions, and whatsoever other Circumstance. I only beg that thy holy Grace may not then abandon me, when all human helps must of necessity become useless unto me.

In the mean space, let Death (*O my God*!) be my continual Looking-glass, to keep me from wilfully offending thy Divine Majesty; to check my immoderate Affection to this life, which is so uncertain in its permanency, and so certain in its misery; and

to mind me, that each Moment of time I live, may be the laſt, wherein I muſt appear before thy dread tribunal, to render an account of my actions, and to receive accordingly a definitive ſentence, which muſt remain irrevocable for all Eternity.

3. *The Prayer of St.* Vincent *to our Lord Jeſus, for the ſame end; that is, to obtain the grace of Dying well.*

O *My Soveraign Lord Jeſu!* who dyedſt for the ſalvation of the whole World, and deſireſt not, *that any one ſhould Periſh*; to whom I never preſent my Prayers without hopes of Mercy, relying upon thy own gracious Promiſe; *That whatſoever ſhall be ask'd in thy Name, ſhall be granted:* I beſeech thee, by that ſweet and ſacred Name, that in the Article of my death, thou wilt be pleaſed to give me perfect integrity of my Senſes, true Contrition for my Sins, a lively Faith, a firm Hope, and a perfect Charity; that I may then ſay unto thee with a pure and clean Heart; *Into thy Hands, O my Saviour Jeſu! I commend my Spirit.*

16.

A moſt Devout and Efficacious Prayer to our Bleſſed Redeemer, in the Honour of his bitter Paſſion.

Which whoſoever ſhall humbly recite, before the Image of a Crucifix, (with a pure Intention, and perfect Reſignation ſeveral Days together) may confidently hope to obtain of the Divine Mercy, a full Grant of their lawful Demands.

O *Dear* Jeſu! *My Bleſſed Saviour and Redeemer! The ſweet Comforter of all ſad, deſolate, and diſtreſſed Souls!* Behold thy poor Servant, humbly proſtrate at the Foot of thy Holy Croſs; deploring his Miſery, imploring thy Mercy, and beſeeching thee to take Pity and Compaſſion upon him, in this his preſent and preſſing Affliction, [*Infirmity, Poverty, Temptation, Trouble, or whatſoever other Spiritual or Corporal Neceſſity.*]

Hear my Prayers, (*O aſſured Refuge of all afflicted Wretches!*) Behold my Tears, conſider my Sorrows, and remedy my Diſtreſſes: For finding my ſelf encompaſſed with very grievous Calamities, by reaſon of my great Crimes; I know not whether to aſ

for Succour, or to whom I may make my Moan, but to thee, (*my Meek and Merciful Saviour*!) with a full Hope and Confidence, that thou,(*O my loving Redeemer*!) wilt vouchsafe to lend the Ears of thy ordinary Piety, and accustomed Clemency, to the humble Petition of thy poor Child: And,

By that Sweetness, which thy blessed Soul resented at the time of thy Alliance with our Human Nature; when resolving with the Father, and the Holy Ghost, to unite thy Divine Person to Mortal Flesh for Man's Salvation, thou sent'st thy Angel to the Holy Virgin *Mary*, with those happy Tidings; and cloathing thy self with our Humanity, in her chast Entrals, remainedst true *God*, and true Man, for the space of Nine Months in her Sacred Womb:

By the Anguish thou enduredst, when (the time of thy designed Passion drawing nigh) thou prayedst to thy Eternal Father, *That if it might stand with his Divine Providence, thou desiredst that bitter Chalice might pass away from thee:* Yet concluding with a most perfect Act of Resignation; *Not my Will, O Heavenly Father, but thine be fulfilled:*

By the outragious Injuries, scornful Disgraces, cruel Blows, contumelious Blasphemies, forg'd Witnesses, false Accusations, and

and unjuſt Judgments, which thou (*Innocent Lamb!*) patiently enduredſt.

By the Shackles which fetter'd thy Limbs, the Tears which flow'd from thy Eyes, the Blood which trickled from thy whole Body.

By the Fears, Sorrows, and Sadneſſes of thy Heart, and by the Shame thou receivedſt in being ſtripp'd of thy Garments, to hang naked on the Croſs, in the Sight of thy ſorrowful Mother, and in the Preſence of all the People.

By thy Royal Head crowned with Thorns, and ſmitten with a Reed: By thy Thirſt quench'd with Vinegar and Gall: By thy Side opened with a Spear, and iſſuing forth Blood and Water, to refreſh our Souls with that Living Fountain of thy Love and Mercy.

By the ſharp Nails wherewith thy tender Hands and Feet were cruelly pierced, and faſtned to the Croſs.

By the Recommendation of thy departing Soul to thy Heavenly Father; ſaying; *Into thy Hands, I commend my Spirit.*

By thy Praying for thy Enemies, ſaying; *O Father, forgive them; for they know not what they do.*

By the giving up the Ghoſt, when thou cryedſt out with a loud Voice; *My God, my God, why haſt thou forſaken me!* and then bowing down thy bleſſed Head, to reach us the Kiſs of Peace, ſay'dſt; *All is finiſhed.*

By the great Mercy thou ſhew'dſt towards the good Thief, ſaying; *This Day thou ſhalt be with me in Paradiſe.*

By thy Deſcent into *Limbus*, and the Joy thou communicated'ſt to the juſt Souls there detained.

By the Glory of thy Triumphant Reſurrection, and the comfortable Apparitions thou frequently mad'ſt for Forty Days ſpace to thy Sacred Virgin-Mother, to thy Apoſtles, and to thy other choſen Friends and Servants.

By thy admirable Aſcenſion, when in the Sight of thy Mother, and thy Apoſtles, thou wert elevated into Heaven.

By the Miraculous coming down of the Holy Ghoſt, in form of Fiery Tongues; whereby thou repleniſhedſt the Hearts of thy Diſciples with thy Love, and gav'ſt them Strength and Courage to plant thy Faith in the whole World.

By the dreadful Day of General Judgment, in which thou art to give Sentence upon all Mankind.

By all theſe Sorrows, Joys, Paſſions, Compaſſions, and whatſoever elſe is near and dear to thee in Heaven, and upon Earth; take pity on me, (*O Compaſſionate Redeemer!*) hear my Prayer, and grant me *That*, for *which* I now moſt humbly and heartily Petition thee.

Mention here the thing you deſire; or reflect Mentally upon it.

Give me (*O Gracious Saviour!*) a ſpeedy and efficacious Feeling of thy Divine Succour and Comfort; who (according to the accuſtomed Sweetneſs of thy tender Heart) art wont to grant the Requeſts of them, who do really fear and love thee, even to their own Soul's Deſire and Satisfaction.

Beſtow on me alſo, (*O my Bleſſed Lord Jeſu!*) a conſtant Faith, a confident Hope, a perfect Charity, a cordial Contrition, a ſincere Confeſſion, a competent Satisfaction, a diligent Cuſtody of my ſelf from future Fallings, an heroick Contempt of the World, a compleat Conqueſt of my Paſſions, a zealous Imitation of thy Exemplary Life and Conver-

Converſation, [an entire Accompliſhment of my Vows] an abſolute Mortification of my Self-will, a willing Readineſs to die for thy Love and Honour, a final Perſeverance in Grace and good Works, an happy Departure of my Soul out of this World, with my perfect Senſes about me, the Holy Sacraments to ſtrengthen me, thy Self (*O dear Jeſu!*) to comfort me, thy Sacred Virgin-Mother, with the Saints, my particular Patrons, to pray for me, and my good Angel to conduct me to Eternal Reſt, Eternal Life, Eternal Happineſs.

10.

A Prayer to our Good Angel.

O *Holy and happy Spirit!* who by our Merciful Creator's Appointment, haſt been my faithful Keeper, my friendly Comforter, and my charitable Protector, ſince the firſt inſtant of my Birth, until this preſent Moment! I humbly beſeech thee, to continue thy Care and Cuſtody over me in all Places, in all Company, upon all Occaſions. Preſerve me, (*O my Good Angel!*) defend me, and deliver me, both whil'ſt I ſleep, and when I am awake, from all Diabolical Incurſions,

curſions, from all evil Temptations, from all Dangers of Soul and Body, and from a ſudden and unprovided Death. Be thou graciouſly pleaſed, to repreſent my Wounds, my Wants, and my Wiſhes, to our common Lord and Maſter, and obtain for me, thy poor Pupil, Courage to overcome my Self, and Strength to get a compleat Victory over Sin, Satan, and Senſuality. Eſpecially, if there lurks any ſecret Crime in my Conſcience; obtain for me Light to diſcern it, a Will to deteſt it, Time to confeſs it, and Grace to amend it.

Abandon not my poor Soul, I beſeech thee, (*O Bleſſed Spirit!*) for the Love of ſweet *Jeſus*, who hath not ſpared his deareſt Blood and Life, to ſave it; but remain conſtantly faithful, favourable, and friendly unto me all the Moments of my Life; and take a ſpecial and particular Care and Charge of me, in my Death's laſt Gaſp and Agony.

Defend me then in that dreadful Hour, (*O Powerful Guardian!*) from the Fury of my ſworn Enemy; and convey my departing Soul into the Boſom of my dearly Beloved Lord and Maker, there to praiſe him with thy Self for evermore.

(*O my good Guide!*) I again and again, iterate this my humble and earneſt Suit; beſeech-

beſeeching thee, neither to forſake me during this Tranſitory Life; nor to forget me when all the World will leave me: That through thy ſafe and ſecure Conduct, I may ſo paſs through the weariſom Troubles of this Earthly Pilgrimage, as that I may find Eternal Reſt in the Heavenly Paradiſe. *Amen.*

The *Concluſion* of the whole WORK.

Being an Epithalamium, *or Nuptial Entertainment of the Amorous Soul; raviſh'd in contemplation of the Reciprocal Affections, Mercies, and Benefits of her Bridegroom: upon thoſe Words of the* Canticles;

Dilectus meus mihi, & ego illi:
My Beloved to me, and I to him.

1. O Lord of my Love, Love of my Life, and Life of my Soul! How amiable art thou remaining in thy ſelf, within the bound-

boundleſs Limits of thy own Eſſential Perfections, and how admirable art thou iſſuing for of thy ſelf, to diffuſe abroad thy Goodneſs, and communicate it to thy Creatures! Witneſs this large and lovely Univerſe, framed of nothing by thy Omnipotent Finger: Whoſe Beauty and Excellency more appears in Man alone, than in all the reſt of its united Wonders and Prodigies. *Man*! that Miracle of the World, and Maſter-piece of Nature, in whoſe Creation, thy Love, Goodneſs, and Mercy can never be ſufficiently admired and magnified.

2. And when this prime Creature had, (Alas! ſoon after its firſt Production) loſt its original Perfection, by violating thy Precept: thou wert graciouſly pleas'd, (*O Great and Glorious Soveraign*!) out of the Tenderneſs of thy Compaſſion towards Man, this poor Criminal, to give him (as it were) a new Birth, a new Being, a new Creation, in a manner far different, in a way much more admirable, with an Affection infinitely exceeding the former. For thy ſelf (*O Prodigy of Goodneſs*!) becam'ſt Man for his Love, and enchargedſt thy own Shoulders with all his ſins, pains, and miſeries; to ſet him at his Eaſe, Freedom and Liberty. Yes, (*O my Lord and Lover*!) thou becam'ſt Man, even like me in all things, *Sin and Ignorance excepted, which were incompatible with*

with thy goodneſs & wiſdom, & which thou camſt to deſtroy & cancel, thus ennobling my Nature by uniting it to thy Divinity, ſanctifying it with thy Juſtice, enriching it with thy Grace, inſtructing it with thy *Doctrine*, ſtrengthning it with thy Example, reſcuing it from ſervitude, reſtoring it to its loſt title of Gods Child, and rendring it capable of Eternal Glory.

3. *O my God!* how greatly do I feel my ſelf obliged to love thee, in conſequence of this large, liberal, and ſignal favour. 'Tis a chain, which ſo ſtrictly ties me to a reciprocal affection, that it infinitly exceeds all the expreſſions of my raviſhed tongue and heart. For what had I, poor ſtretch! alas! what had I (*O my glorious Creator and gracious Redeemer!*) whereby to help my ſelf; and what have I yet whereby to prevail againſt my potent adverſaries, the World, the Fleſh, and the *Devil*; but only thy ſelf, and what thou haſt freely given me, who art my only ſtrength, ſupport and ſuccour?

4. When therefore I look into the furnace of thy love (*O my Lord Jeſu!*) and behold thy perſonal deſcent from the Eternal Fathers boſom, to cloath thy ſelf upon earth with a parcel of our poor Humanity, for the redemption and ſalvation of my ſoul: ſurely this only contemplation fills my ex-

taſi'd

taſi'd heart with unſpeakable admiration; and not only excites, but inforces it, to love thee moſt ardently, and (were it capable) even infinitly, and eternally.

5. But if for one only effect of your amorous bounty, I feel my ſelf thus powerfully obliged to expand my Soul before thy ſacred Majeſty: how much more ſhould I do it in contemplation of all thy united gifts, graces, and benefits, abundantly contain'd in thy bleſſed humanity, whereby thou becamſt our temporal Redemption, and my eternal Salvation? Should I not much more ardently pour forth my ſelf before thee, in reſpect of ſo many raviſhing motives; and yet much more and more in reſpect of thy Self, *(O my ſweet Lord and Lover!)* than of all theſe amorous effects of thy Mercy, who art now my All, & art to be my All in all, for all Eternity, in thy accompliſh'd and conſummated Beatitude; when after the painful aſſaults and languors of this life, I ſhall remain in thee, by thee, for thee, a happy and triumphant Conqueror over my ſelf and all my enemies?

6. Whence is it then, *(O my Love, and my Life!)* that my Soul melts not away in the fires of thy ſweet Affection? How comes it to paſs, that my whole pleaſure is not in loving thee intirely, ardently, indeficiently? Why is not my uninterrupted thought, ſong, and

ſaying,

saying, *My beloved to me, and I to him?* Since thou thus forcibly constraineſt, as it were, and enchaineſt me unto thy self, by theſe ſtrong bonds of thy infinite Charity?

7. Ah! *my dull Soul*, this diſaſter comes undoubtedly from thy ſelf; who remaineſt ſo cold amidſt theſe ardent flames, ſo hard amongſt theſe iterated ſtrokes, ſo impenetrable againſt theſe ſharp-pointed darts and arrows of the divine love and affection. Yes, (*My Lord and Lover!*) the defect of my love, proceeds from my own default: For thou (*My deareſt Lord!*) deſireſt nothing more than to ſee thy Grace have its full and entire effect in my heart, which I hinder by my unnatural harſhneſs, tepidity, and ingratitude.

8. Alas! *My miſery!* ſhall I ſtill live, and not fincerely Love thee, the only worthy to be beloved object? No, (*My amiable Lord God!*) to live and to love thee, ſhall be henceforth in me, one and the ſame continued, univocal, convertible action. Let others lead their lives according to their own Election and Liking; for my part, I here make choice of this life of love for my only Haven and Heaven upon Earth: and my amorous Motto ſhall be for evermore, *My beloved to me, and I to him.*

9. Yes,

9. Yes, (*O ſweet Bridegroom of my Soul!*) thy ſacred love ſhall be the leaſe of my life; that I may ceaſe to live, when I leave off loving thee. *O the ſweet and ſecure life of Love!* I have choſen thee, and I will contentedly repoſe in thee; I have found thee, and I will faithfully follow thee; *My Beloved ſhall be mine, and I will be his, for all future time and Eternity.*

10. Ah! (*Soveraign King of Love!*) how miſerable is that Soul that lives devoid of thy dear Love! and how much more miſerable is that Soul, which having felt the ſweetneſs of thy affection, falls back to her former tepidity, negligence, and ingratitude! *O my Lord!* Let not this miſery fall to my lot; but let me love thee ſolidly, ſincerely, perſeverantly. O let my amorous ſpirit become fully and finally abſorpt into thy ſelf; Let me admire thee in thy bleſſed gifts and graces, but permit me to adore thee in thy own abyſſal, eſſential, amiable Eſſence, which infinitely exceeds them. Let thy Love run ſweetly into my heart, and permit my heart to return ſweetly back by the ſame channel of Love into thy boſom, (as a Brook ſlides ſilently and ſweetly, but yet ſwiftly into its original Ocean,) to be there unrecoverably loſt in the bottomleſs depths of thy divine Affections.

11. O

11. *O my God, my Lord, my Love, my Life, my All!* I am no longer able to endure the Conſideration of thy ardent Love, without correſponding thereunto with all my Heart, Soul, and Strength, by the moſt zealous, perfect, and continued Affection, that can poſſibly be produc'd by any poor Creature. O how it grieves me, to have ſo long neglected this neceſſary Duty! *O dear Love!* I moſt humbly crave thy Pardon, and conjure thee, by thy own ſweet ſelf, to forget all my paſt Tepidities, and accept of this preſent Ardor, whereby I promiſe to be henceforth ſo faithful, fervent, and conſtant unto thee; that no Time, no Temptation, nor Death it ſelf, ſhall ever hinder or interrupt the Payment of this my ſincere Homage and Love, upon thy Sacred Altar.

12. Behold (*O the only Beloved of my Heart!*) what a bold Proteſtation of future Fidelity in thy Preſence, I have now made: Hoping for thy Bleſſing upon it, as an Effect of thy Love; but putting no value upon it, as proceeding from my ſelf, whoſe Power and Being are one and the ſame thing, (*to wit, a meer Nothing*) before thy Supream Majeſty: Since therefore, I have as much Confidence in thy Infinite Goodneſs, as I have diſtruſt in my own Nothing, I will patiently, hopefully, reſignedly expect thy Divine Will and Pleaſure

ſure in this, and all things whatſoever. *O thrice welcome Will of my God!* be thou fully accompliſhed in me and in all Creatures for all Time and Eternity.

13. *O dearly Beloved Bridegroom of my Soul!* Thou art pleas'd to be all mine, and I am reſolv'd to be all thine: My Life, my Liberty, my Love, all is thine, (*Dear Jeſu!*) all ſhall be thine, and thine alone: Thou ſhalt be the ſole Subject of all my Thoughts, and the ſweet Object of all my Affections: Thou ſhalt be the *God* of my Heart, the Heart of my Life, the Life of my Soul, and the Soul of my Love for evermore. Thou ſhalt reſt as a fragrant Poeſie between my Breaſts, repoſe like a loving Bridegroom in my Heart, and reign like a Soveraign King in the moſt intime Cloſet of my Interiour: I will keep thee, kiſs thee, conjure thee to continue with me; and I will chooſe rather to leave my Life, than loſe thy Love.

14. *O my God!* Thou art my all and only Good, thou art the only Deſire of my Heart, and Delight of my Soul: Thou art the only Refuge, Repoſe, and Retreat of my Spirit: Thou art the only Light of my Eyes, Muſick of my Ears, Honey of my Tongue, and Joy of my Heart: Thou art the only ſufficient and ever-indeficient Fountain of Peace, Plenty, Purity, and Perfection: Out of thee, is neither

Pleasure nor Profit, neither Praise Preferment, neither Liberty nor Liberality, neither Peace nor Purity, neither Life Love, neither Honour nor Happiness. I will therefore remain in thee only, love thee only (O only amiable Object!) for evermore.

Dilectus meus mihi, & ego illi.

My Beloved is mine, and I am his.

FINIS.

ERRATA.

Pag. 379. line penult. for *Greator* read *Creator*.